

# MOODY BIBLE INSTITUTE MONTHLY

September 1931

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JUG 26 1931

## Himself for Me

By William Luff, Hawridge, Chesham, Buck, England

*Who loved me and gave himself for me. Galatians 2:20*

There was no room for Him when He was born, (Luke 2:7)  
But to prepare our place the Lord has gone. (John 14:2)

He had not where to lay His weary head; (Luke 9:58)  
"He maketh me lie down," the psalmist said. (Ps. 23:2)

He was aweary journeying. Today, (John 4:6)  
"Come unto me and rest," I hear Him say (Matt. 11:28)

He took the servant's form, the lowest place (Phil. 2:7)  
To make us kings and priests. Amazing grace! (Rev. 7:17)

The Man of Sorrows wept, that sad dark day, (John 11:35)  
That God might wipe all other tears away. (Rev. 7:17)

"Floods overflow me." Jesus, sinking said; (Ps. 69:2)  
But rivers never can o'flow my head. (Isa. 43:2)

They all forsook Him in His hour of need; (Matt. 26:56)  
"I will never forsake mine own," I read. (Heb. 13:5)

"Reproach hath broken my fond heart," (Ps. 69:20)  
That to hearts broken He might health impart. (Ps. 147:3)

Foes platted for His brow a crown of thorns; (Matt. 27:29)  
"A crown of life" my happy brow adorns. (Rev. 2:10)

"I thirst," upon the cross He cried in death; (John 19:28)  
"Shall never thirst," He to His followers saith. (John 6:35)

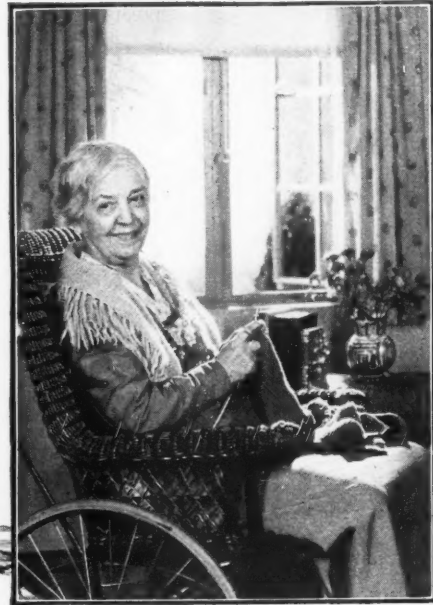
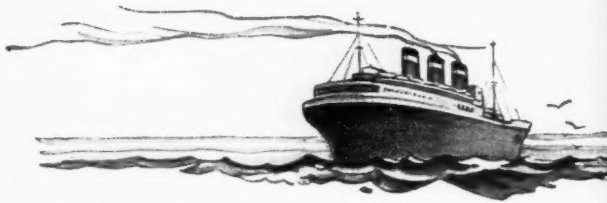
"Was made a curse." Accursed for us He bled (Gal. 3:13)  
That "no more curse" might of His own be said. (Rev. 22:3)

He came into my place, that I at last (Matt. 8:17)  
Might share His glory, suffering days all past. (John 17:22)

# *"I Send GOD'S WORD over the Seven Seas—*

*—though I can't even  
leave my chair!"*

**"My Part in Bible Distribution  
Pays Me a Dependable Income—  
My Check Comes Every 6 Months"**



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5 East 48th St., Dept. MM, New York, N. Y.

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Parents and teachers of the young will do well to give grave consideration to these words of worldly wisdom, for the professor is not speaking from the point of view of an evangelical believer. And even more should Christian ministers give heed to them, for too many of the latter, through pride of intellect, are flirting with evolution, being ignorant of what it is. An awful day of reckoning is before them.

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the University of Chicago, should say that intelligence is a failure!

But this is a number for parents and preachers as well as children and young people. We trust the former will heed the counsel about the way in which they can aid the Sunday School, and that the latter will learn a lesson where they need it from Dr. Dobyns' satire, "The Study of the Bible a Misnomer." How often have we urged the preachers whom it is our privilege to reach, to give the exposition of Scripture its rightful place in their pulpit work. And when we speak of the exposition of Scripture we always mean the direct and simple explanation of its text. Perhaps one will not be a "popular" preacher who does that, but he will be one whom God will use and honor, and that is more worth while.

Both pastors and Sunday School teachers will find special interest in the formation of the new Teacher Training Association now in process, and which is referred to in another editorial. Write us about it if more information is desired. It is a move in the right direction, and may mean untold blessing to the next generation of our boys and girls, if the Lord tarries.

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In his Yale *Lectures on the Sunday School*, H. Clay Trumbull made a significant statement. After tracing the Bible school in its varying progress from the apostolic period to the present time, he reaches this conclusion:

**The Sunday School Builds the Church**  
"The history of the Christian Church shows that just in proportion as the Church Bible school—the Sunday School as we now call it—has been accorded the place which our Lord assigned to it in the original plan of His Church, substantial progress has been made in the membership and in the upbuilding of the body of Christians."

The history of the Protestant Church in America in the last decade has verified this statement, at least in so far as the extension of its membership is concerned. The denominations that ten to fifteen years ago emphasized the work of the Sunday School and largely increased its enrollment, today are showing increase in church membership. On the other hand, the denominations that put forth comparatively little effort to build up their school today are reporting a loss in communicants. Out of the 12,649,042 members who were added to the Church between 1916 and 1926, it is conservative to estimate that ten million of them came from the Sunday School. The following statistics indicate that the gains and losses in church membership reported for 1930, can be traced directly to the emphasis or neglect of Sunday School enterprise in the decade between 1916 and 1926:

	Sunday School 1916-1926		Church 1926-1930	
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Methodist (N)	1.4%		51,895	
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For the past year there has been a movement among the Bible institutes of the United States and Canada for the pro-

**An Evangelical Teacher Training Association**  
motion of a common course in teacher training, which would conserve the high standards of the International Council of Religious Education without the objectionable features of its Standard Leadership Course. While the Bible institutes have taken the lead in the matter, the organization includes colleges and seminaries, and has taken the name, Evangelical Teacher Training Association. The articles of organization are prefaced by the following preamble:

We, representatives of Bible institutes, colleges and seminaries in the United States and Canada, in order to foster a closer cooperation among evangelical Christian institutions; to certify to the public our deep interest and concern for Christian education; to provide and promote a common course in teacher training which will give adequate attention to instruction in Bible, Personal Evangelism, and Missions; to recognize and encourage the use of textbooks of approved orthodoxy, do hereby associate ourselves under the following articles of organization.

The articles of organization provide for two courses in teacher training. The Standard Training Course, which leads to a teacher's diploma, is offered only to students enrolled in the classes of the co-operating institutions. It covers 432 hours—the hour unit being recognized as a class period of fifty-five minutes and a study period of an hour and a half. The Elementary Training Course, for community and church classes, qualifies for a teacher's certificate, and requires seventy-two hours—the hour unit being recognized as a class period of forty-five minutes and a study period of one hour.

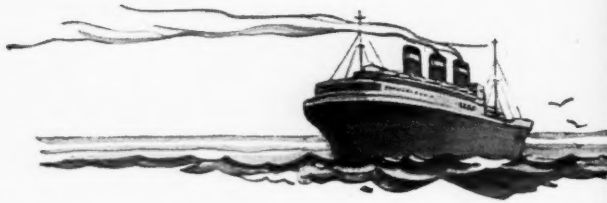
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teaching material as Bible, Personal Evangelism, and Missionary instruction, attention is given to teaching methods, such as Child Study, Pedagogy, Sunday School Administration and Department Specialization.

A new pedagogical standard has also been established. While other courses in teacher training have been conducted in community classes, churches, and even by correspondence, the Evangelical Teacher Training Association requires all students qualifying for a teacher's diploma to be enrolled in the classes of one of the cooperating institutions. Moreover, only qualified teachers, approved by the Association will be permitted to conduct the elementary instruction given in outside classes, and no studies will be offered by correspondence.

Again, the new organization has set a higher efficiency standard. By drawing teachers to Bible institutes and colleges where they can give undivided attention to their study, a much more thorough training is possible in a comparatively shorter period. As no tuition is required of students enrolling at the Bible institutes, and there will be no additional expense for this instruction in colleges, the new plan will likewise be economical.

Last but not least, the Association has established a new evangelical standard. Only instructors whose orthodoxy is unquestioned will be approved as teachers, and only such textbooks will be studied as are in full accord with the teachings of the Bible. The names of evangelical schools that are associated with this organization are a guarantee that there will be strict adherence to this important principle.

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Thus did an Associated Press dispatch characterize the dire picture drawn by Prime Minister MacDonald at the mammoth peace meeting in London, last July. Another war, **"Humanity's Plight"** he thought, would be "the Armageddon struggle" when "mankind would be almost wiped out." "People seeking safety by arms," he went on to say, "are like people seeking safety under trees in a thunderstorm." The British delegates were going to next year's disarmament meeting at Geneva determined by every means to persuade the nations to reduce "this enormous and disgraceful burden."

But will they succeed? It is true, as the Premier said, that the obliteration of civilization awaits those who trust their national security to the accumulation of armaments, and yet if their trust be not in armaments where shall it be? Will they trust God? How unlikely. Will they trust one another? How equally unlikely.

It sounds cold and unfeeling to raise such questions in humanity's plight, and it does not mean that we are out of sympathy with the English Premier and indeed with our own President. On the contrary, we highly honor them, and wish them well and would aid them in every way we could to reduce, or to do away with armaments. But with the Holy Scriptures in our hands we cannot but foresee the end. Shall we then deny the Word of God? Shall we join the blind in leading the blind? Shall we cry, "Peace, peace," when there is no peace? Or shall we warn our brethren, and our fellowmen, that the end of the age may be nearer than they think, that they may begin to set their house in order?

We ourselves do not say this, but if reports are true, it is what the youthful scholar and administrator of the University of Chicago said at a **Intelligence a Failure** convocation of the university last June. It fits in well with the apprehension of Premier MacDonald quoted above about humanity's plight.

President Hutchins says that "the world we have created is too much for us, the intelligence of the race has failed before the problems the race has raised."

In other words, Francis Bacon's ideal state, the New Atlantis, is here, and we are living in it, but we do not find it nearly as perfect as Bacon imagined. One-half of the world is starving to obtain the goods the other half is starving to dispose of, and we see no way of bringing them together. The passion for useful information was the principal characteristic of the inhabitants of Bacon's imaginary land, acquisition of new facts was the keystone of its policy. But today, says President Hutchins,

"We have more information, more means of getting information, more means of distributing information and more practical applications of the information than Francis Bacon in his wildest imaginings could ever have predicted."

"However, our knowledge of political institutions has produced no great improvement in government over that of Bacon's day, and our collection of facts has not prevented poverty, unemployment, crime, demoralization, nor solved the race problems."

"We cannot tell who or what is responsible for anything. The machinery we have invented produces results we did not foresee and cannot avoid. The industrial organization that has developed carries us along we do not know whither; we do not know why. We have more money, more food, more things, and more power than at any time in history. We are poorer, hungrier, more helpless and more confused than ever before."

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The foregoing is certainly a remarkable utterance from a university president and a young one—perhaps the youngest man holding such an office in the **"Another of the Same"** world.

What would he advise us to do? Has he a remedy for the situation? Oh, yes, "Investigation must go forward," he says. "We must enlarge the bounds of human empire. We must learn to think about the facts we have and train up others to think more wisely and intelligently than we."

"Another of the same," as the precursor used to say in the Scotch kirk when announcing the stanza of a long psalm. Intelligence is a failure, therefore let us have more of it. What we now need, in other words, is "the restoration of ideas to their place in the educational world." What folly and nonsense!

How strange it is that no university president ever seems to go to the root of the difficulty. None of them ever speaks about sin, or urges the people to repent and turn unto God. They never seem to think that the Bible has anything to teach them. They hear the Lord saying, "Ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls. But they said, We will not

walk therein." His watchmen cry, "Hearken to the sound of the trumpet. But they said, We will not hearken."

What then? Premier MacDonald's apprehension must be realized, and the words of the prophet Jeremiah again come true,

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it" (6:19).

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A secular daily not a thousand miles from here, occasionally finds pleasure in lampooning Tennessee because it prohibited the teaching of evolution in its schools. Last spring it went so far as to affirm that the religious beliefs of the pioneers of Tennessee represented a repressed ancestry fostered by an uneducated ministry.

A champion appeared however, named Ernest Bradshaw, who informed the editor that so far from the pioneers of Tennessee springing from a repressed ancestry, they sprang as a matter of fact from an ancestry that "steadfastly refused to be repressed," which was our own recollection of the early history of that great state. Also, as to the education of their ministers, we were pleased to learn from this champion that Washington College, Tenn., was already 112 years old before the University of Chicago was founded, and that its objective was the education and training of ministers of the gospel. Then came the University of Tennessee, Maryville College, Carson Newman College, Knoxville College, and King College at Bristol, to say nothing of other schools of learning in upper east Tennessee.

We are glad to pass on these facts to the honor of Tennessee to whom all the real Christian people of the United States owe a great debt.

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Continuing our excerpts from House Report 2290 on the communist propaganda, we call attention to the fact that the First

**The International Workers**, as it was called, and which was based partially on the Manifesto referred to in a preceding issue, came into being at London in 1864, largely through the efforts of Marx. It survived for only nine years however, as he withdrew his support because the anarchists to whom he was opposed, were becoming too powerful. In other words, he preferred to pull down the house he had built rather than let the anarchists control it.

The Second International was formed at Paris in 1889, six years after Marx' death, and became the fountain head of international Socialism. This association suffered a temporary disruption during the World War as the socialists with few exceptions, put patriotism before Communism, but it is still in existence nevertheless, though repudiated by the extreme radical element of which Lenin, the Russian disciple of Marx, was the leader.

The Third or Communist International was organized by Lenin at Moscow in 1919, to carry out the revolutionary purposes of the Communist Party and the Soviet Union. This is the Revolutionary International of the working class and it has tremendous influence among the more

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advanced workers in every nation in the world. It is the medium of instigating class warfare and social revolution in every nation in order to establish a World Soviet Union with its capital at Moscow. Its principles are the overthrow of so-called capitalist governmental power and its replacement by proletarian power, in other words, the dictatorship of the working class. This means of course, the confiscation of property and armed conflict by the proletariat against capitalism, including no compromise with the socialists who remain in the Second International.

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The Communist International mentioned above, is dominated by the Russian Communist Party and Soviet officials and is part and parcel of the Soviet government, although the latter for diplomatic reasons, denies its responsibility for the propaganda that emanates therefrom. The government of Russia, which is known as the Union of Socialist Soviet Republics (U. S. S. R.), is a self-constituted dictatorship by a small group of revolutionists. The actual dictator at this writing is said to be Joseph Stalin, but the Communist Party itself, of which he is the head, consists of about 1,500,000 members out of 150,000,000 people in Russia. The legislative power of this body is vested in a Congress of Soviets which meets every two years and selects an executive committee of between 400 and 500 members to represent it during the intermission. This executive committee in turn selects a smaller group known as the Pre-

sidium, which is the real legislative authority and which appoints the judicial officers of the government.

Another name for the Communist International is the Comintern, the vehicle for the dissemination of revolutionary propaganda throughout the world. At a meeting of the American commission of the Comintern at Moscow, May 1929, Stalin delivered a speech in which he said: "I consider that the Communist Party of the United States is one of the few Communist Parties to which history has given decisive tasks from the point of view of the world revolutionary movement. . . . It is necessary that the American Communist Party should be capable of meeting the moment of crisis fully equipped to take the direction of future class wars in the United States. . . . You must constantly improve and bolshevize the American Communist Party. You must forge real revolutionary leaders, who will be capable of leading the millions of American workers toward the revolutionary class wars."

Such declarations as this, certified to by a Congressional Commission of the United States, should require nothing further to awaken us to a very serious menace within our borders.

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No contribution which we have edited for this issue has touched us more deeply than that of the Rev. W. Taylor Joyce pleading for the Prison Fund of the Correspondence School of the Moody Bible Institute. You may not be able to give a cent to the fund, but just read the article anyway. It will comfort

your soul to have such evidence of the power of the living Word of God in our day, and it will stir you to thanksgiving for the men and women who through that Word are being turned "from darkness to light, and from the power of Satan unto God."

It would never seem right for a human soul to thank God for having known sin. But it is certainly right for one who has been imprisoned for his crime to thank God for the time of silence and the opportunity thus furnished him to think upon his Maker, to read and study His Holy Word, to come to himself and by faith in a divinely appointed Redeemer to be born again. During the past year, many a prisoner has thus been loosed from his spiritual chains by the mercy of God, through the work of the Correspondence School of the Moody Bible Institute.

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After forty years of wedded life the wife of the Rev. Dr. Riley, of Minneapolis, went to be with her Lord on August 10.

For some years she had complained of pain which a post-mortem proved to be cancer.

Those who knew her well spoke of her natural beauty, her intellectual acumen and her spiritual life. We deeply sympathize with her bereaved husband who has had other heavy trials and afflictions to bear of late, but we congratulate him on his five living children, and above and beyond everything else, that he sorrows not "as others who have no hope" and that he knows what it is to walk "in the comfort of the Holy Ghost."

**Dr. W. B. Riley's Loss**

## How Parents Can Help the Sunday School

By Rev. Clarence H. Benson, Moody Bible Institute, Chicago

THE three fields of religious education are the home, the school, and the Church, and the greatest of these is the home. This is because the home has exclusive control of the forces of heredity and furnishes the environment for the most impressionable years of life. Children are molded by the sentiments, opinions and moral standards which prevail where they live, eat and sleep. The home is the hotbed in which the tender plant is to be shielded and shaped during its most susceptible years. The Church and the school can each contribute to the making of a child's life, but the important foundations must first be laid in the home. It is in the home that children get their first and most enduring ideas of God. Not so much in the street as in the family; not so much in school as from the mother; not what they hear in church but what they see in their father.

### The Home Judged by the Child

A school teacher not only learns to judge a home by the kind of child who comes from that home, but she recognizes her limitations either of neutralizing or lessening the influence of that home. For this reason, in recent years successful attempts have been made in many communities to bring public school teachers and

parents of public school pupils into closer relationship. Parent-teacher associations were organized in which the teachers and parents were not only able to get acquainted, but to discuss their problems and to have a better understanding of each other. In some communities the problems of discipline have practically disappeared because parents and teachers have co-operated in bringing about higher standards of conduct among the pupils.

But if the public school realizes the need of co-operating with the home, how much more the Sunday School. The subjects taught in the public school are more apart from the home life of the pupil than those taught in the Sunday School. The brief hour devoted to the Sunday School in comparison with twenty-five hours in the public school is far from adequate time to accomplish all that is expected from a real educational institution. Moreover, the effectiveness of Sunday School instruction depends in no small way upon the attitude the home takes. Not that the home is inclined to be hostile to the Sunday School, for in that case it is hardly probable that the children would be in attendance at all.

### Indifference and Disrespect

The great difference which the Sunday

School finds between itself and the home is *indifference*. The home does not take the Sunday School seriously, at least not so seriously as it takes the public school. This lack of respect may be due to the weak organization and impoverished program of the Sunday School. Certain it is that as we improve our Sunday School we will come closer to our homes. As we raise the standards of our teaching we will increase the respect of the parents. Sunday schools that are doing nothing to better their condition can never hope to compete with the public school for the attention and interest of the parents.

The greatest service the Church can render the home is to make the parents strong, aggressive, Christian personalities. A training school for young people is vital to the life of every Church, not only to perpetuate the teaching ministry of the Sunday School, but also the parental ministry of the home. A mere nominal relationship to the Church and those things for which it stands will often hinder rather than help parental instruction. A nominal relationship is but a bad example, and its faults will appear in the lives of the children.

The best example any boy or girl can have is that of God-fearing, Christ-loving, Church-serving parents. If through the years of intimate association the child



comes to highly respect his parents' Christianity, he will form strong habits of reverence and respect for God which nothing can shake. Many an individual has been won to Christ by what he has seen in the religious life of his father and mother. Nothing can equal the example of a devoted Christian life.

#### The Courts Arraign Parents

Many judges are now beginning to lay the responsibility for juvenile delinquency upon the parents. A Brooklyn Grand Jury, in its report to the county court, said:

"Parents have shirked their responsibility by ignoring the spiritual welfare of their children. Business and pleasure pursuits of parents have deprived their children of the right of loving companionship. Others, by their own defiance of law, have taught their children defiance of law. Law-breaking homes do not produce law-abiding children. Law-breaking breeds law-breaking. The perfect home is that which trains its sons and daughters not only in mind and body, but also in spirit."

Our Puritan fathers made mistakes but there is one mistake they did not make. They were never guilty of neglecting to teach the Bible to their children, and today the prosperity the nation enjoys is the result of the place the Bible occupied in the homes of our ancestors.

But American parents today are sadly neglecting their responsibilities. This is shown by the report of a special embassy sent from Japan to investigate the religion of the United States. The Island Empire was interested in our civilization and progress and desirous of finding out if our religion had anything to do with it. But their verdict reads:

"While education, commerce and industry have been developed in a wonderful degree in the United States, there is little evidence that the Christian religion is regarded as important by most of the people."

The Japanese found no Bibles in the home and no Bibles in the school. On the other hand, Buddhism is taught and respected in their homes and schools. The Japanese found no family altar, no blessing at the table. On the other hand, Buddhism has its shrines in every home and its devotees at every table. The Japanese saw impudent and disobedient children, whereas in Japan the boys and girls are taught to honor and revere their parents.

#### Co-operation Demanded

Next to evangelizing the parents and training them for their ministry, the most important service the Church can render

the home is to secure the close co-operation of the parents in the instruction of the children. Today the burden of religious education is being shifted from the shoulders of the parents, where it belongs, to the Church. But to make matters worse, the home is not co-operating in the work which is forced upon the Church.

In many homes the attendance of the children at church and Sunday School is entirely optional with the children themselves. Parents may send their children to the public school and expect fairly satisfactory results, but only by taking the children can they show they emphatically

School are so much less than the public school ought to make this comparatively easy.

#### The Source of Morals

No amount of moral and religious instruction can be substituted for *worship*, for morals come from religion and not religion from morals. If a child does not pray to God he cannot appreciate any information about God, and it is prayer in the home life that best contributes to the devotional life of the Church.

But the true prayer life is not taught; instead it is caught from some one whose prayer life is warm and vital. No program for the development of the prayer life of

growing boys and girls will avail if the prayer life of father and mother is not strong and true. For this reason the home can best co-operate with the Sunday School by maintaining family worship.

Let the child become accustomed to hearing the blessing at every meal and he will soon feel that it is impossible to neglect it. Let the child see his father and mother on their knees in worship, and it is easy for him to form faithful habits of prayer.

Parents must observe family worship when their children are small, as they will find it almost impossible to introduce it in the adolescent age. It is most difficult for a parent who has never prayed with a child to begin to do so in the teen age, but the parent who began praying with his child when he was a baby can keep right on doing so through the difficult years. The family altar is the greatest and best of all home teachers.

ily altar is the greatest and best of all home teachers.

#### And What About the Lord's Day?

The way the *Sabbath* is observed in the home has much to do with the attitude with which children approach the Sunday School. Where it is a day of rest and worship, it is not difficult to interest a pupil in the activities of the Sunday School. The Sabbath should always be different from other days. Clean clothes and everything that is new and best should appear on Sunday, and Bible books and Bible games should be held in reserve for this particular day. An effort to preserve the sanctity of the day will be a valuable aid to preserving the sanctity of the home.

The discipline in the Sunday School should be substantiated by discipline in the home. A wise parent will always side with the teacher or principal who is obliged to punish a child. Discipline in the school is seldom necessary where there has been adequate discipline in the home. If parents will only discipline their children when they are young, the world will not find it necessary to do so in later years, and the



believe in the work of the Sunday School. It is a wonder that the Sunday School is able to accomplish so much with so little co-operation from the average home.

Parents must be brought to see the importance of having their children attend the Sunday School as regularly and as punctually as the public school. In many states the children attend only half the time. Even with the best teachers and the best lessons, it is well nigh hopeless to do effective work in Christian education under this handicap. This cannot be stressed too much, and it may be necessary to reiterate it again and again until results are secured.

There is much religious instruction that parents could and should give to their children, but where this has been neglected the least they can do is to co-operate in making effective the requirements of the Sunday School. The success of the daily home work of the pupils will largely depend upon the attitude of the parents. If parents are as concerned about the child getting his lesson for the Sunday School teacher as they are for the public school instructor, all will be well, and the fact that the requirements of the Sunday

world's discipline is both harsh and cruel. The pity of it is that the world's discipline is scarcely ever corrective; it too often tends in the opposite direction. Home discipline when properly administered is both merciful and corrective, but the world's discipline coming too late, is punitive and often destructive.

#### Avoid Criticism

When parents find that the lives of their children are being molded by good teachers

the greatest caution should be taken not to criticize but rather to *concur with their counsel*. This is particularly important when the teacher is urging a child to make a decision for Christ and unite with the Church. The efforts of more than one teacher have been frustrated at this point by some foolish parent who has contradicted instead of co-operated with the counsel that has been given. The same has been true in regard to advice offered in the selection of a vocation. Young men and

women under the spell of some thrilling appeal for the teaching or preaching ministry and amenable to the tactful counsel of their teachers, have had their enthusiasm dampened by some disparaging expression from their parents.

Once confident that the teacher has at heart the best interests of the child and is seeking in every way to draw out his highest ideals, parents should always be ready to give their hearty sanction and approval.

## The Week Day Church School: A New Field for Evangelistic Effort

By Walter Albion Squires, D.D., Director of Week Day Church Schools and  
Vacation Church Schools, Board of Christian Education,  
Presbyterian Church, U. S. A.

### THE Week Day Church School Movement

as we know it today began in Gary, Ind., some seventeen years ago. For several years, the movement grew very slowly. By the year 1920, there were only fifteen cities and towns in which Week Day Church Schools were being conducted. By 1925, however, the number of such cities and towns had increased to more than one thousand, showing that a season of rapid growth had occurred during this five year period. At the present time there are approximately two thousand cities, towns, and country communities where this type of work is being carried on. The number of pupils enrolled in these schools is now well over half a million. There are schools in practically every state of the Union.

The Week Day Church School has proved to be widely adaptable. It can be fitted to conditions in our great cities. It can be made an educational agency of much value to the churches in our smaller cities and towns. It has been established successfully in the open country, even in sections so thinly peopled that it has been found difficult to maintain a Sunday School there.

What has been said will indicate the importance of the Week Day Church School as an educational agency of the Church. It is the aim of this article, however, to emphasize the evangelistic possibilities of the Week Day Church School rather than its educational possibilities. Perhaps we ought not to distinguish between religious

education and evangelism, since true Christian education is always evangelistic, but we are not always aware of this identity, and what passes for religious education is sometimes quite lacking in evangelistic emphasis.

#### I

#### An Opportunity for Wide Evangelistic Effort

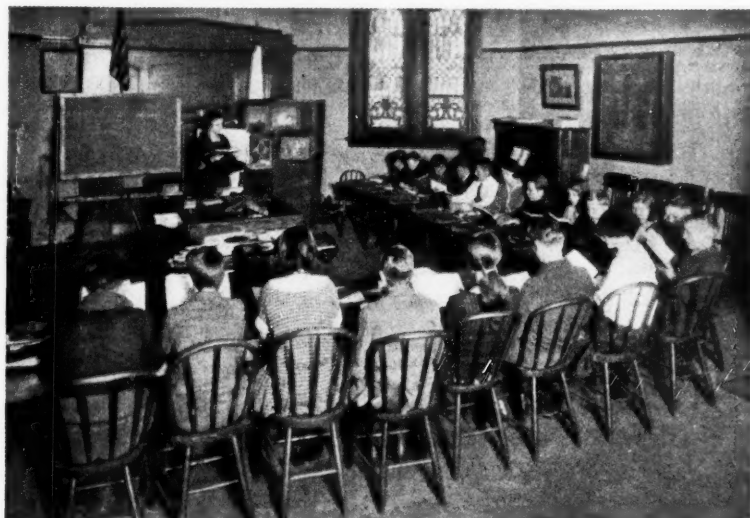
Opportunities for wide evangelism tend to stir the heart of the true disciple of Jesus Christ. The Saviour bade His followers go forth into all the world and preach and teach His gospel to the "whole creation." The Week Day Church School has opened a door for *wide* evangelism. In scores of communities it has brought practically the whole child population under the teaching of the Church. The State of Ohio has eight towns in which 100 per cent of the children of school age are enrolled in Week Day Church School classes. It has sixteen towns where 99 per cent of the children of the public schools are re-

ceiving week-day religious instruction. When we recall the fact that in the typical American community only about 40 per cent of the children are in Sunday School, we can begin to realize how wide is the door for religious nurture and evangelistic effort opened up to Christian people by the Week Day Church School.

Kansas City, Kan., has more than 14,000 children enrolled in Week Day Church School classes. The average daily attendance in these schools last year

was more than 12,000, a percentage of attendance of which a public school might be proud. In these Week Day Church Schools of Kansas City, two Decision Days were held last year. Approximately one thousand children made a decision for the Christian life in these Decision Day services. Of that number more than eight hundred afterward united with the churches of that city. It is not uncommon to find churches which have Week Day Church School classes, and which have brought into their fellowship as professed believers in Christ, every boy and girl who is enrolled in the school and who is old enough to become a professed follower of Jesus. When the evangelistic emphasis prevails in the Week Day Church School it becomes a potent agent for building the kingdom of God in the world.

What some communities have done through the Week Day Church School, other communities can do if they will. There is really no valid reason why this system should not be extended to the whole



Week Day School of Religion, Dayton, Ohio—Worship Service

nation so that the millions of spiritually neglected children and youth may be brought into contact with the Christian gospel of life and service. To attain this great goal, the system will have to be extended to all parts of the country and it will have to be made and kept evangelistic.

## II

### An Opportunity for Effective Evangelistic Effort

The Week Day Church School offers an opportunity not only for wide evangelistic effort, but for *effective* evangelistic effort. Through the grace of God, conversion is possible for a person of any age, but as a matter of fact not many people are converted after middle life. Children and youth respond most readily to the gospel message. The great majority of people who become Christians at all, make the great decision before they are sixteen years of age. Youthful conversions may not be so dramatic as conversions which come later in life, but they are more enduring, more fruitful as a rule, and more to be desired. Preservation is better than rescue. The gospel is glad tidings of salvation from sin as well as salvation out of sin.

Because it has to do with children and youth, the Week Day Church School can be made an effective instrument of evangelism. A consecrated teacher, meeting her pupils once or twice a week, under

good teaching conditions, can teach the gospel effectively to children, and lead them to an early, intelligent, and sincere choice of Jesus Christ as Saviour and Lord. This is the great objective of the Week Day Church School when it is led by people of spiritual discernment. Desirable character traits, right habits, and ability to make right decisions in situations demanding a moral choice, will all follow, if the pupil comes to know and accept Jesus as Lord and Ideal.

## III

### An Opportunity for Christian Workers with Evangelistic Zeal

The Week Day Church School movement is making available positions calling for full-time service. Several large city systems employ a full-time supervisor and several full-time teachers. Smaller towns are joining their efforts so as to be able to secure full-time and paid workers. Even in the open country, it has been found possible to employ full-time Week Day Church School teachers through the larger parish plan. New *opportunities* are thus arising for life service in teaching religion to children, a task which an archangel might desire.

People of evangelistic zeal are needed in this work; that is, people who believe profoundly in Jesus Christ as the revelation of God and the divine Saviour of men;

people who believe that the gospel can be taught, as well as preached, and who are thrilled by the thought of such a life service.

The various schools of religious education which have sprung up here and there over our country, have a great task to perform in preparing young people for leadership in week-day religious education. If they are true to that task, they will build their courses and their programs on a distinctly Christian philosophy of life and conduct, and will discard forthwith the many humanistic and naturalistic philosophies which are so popular today. Such philosophies are ultimately destructive to religion, and the school which recognizes them and builds upon them will in the end be found to be an agency, not for the advancement of the Christian religion and its ideals of human conduct, but an agency tending to bring about apostasy in religion and degradation in morals.

The college or training school which holds to faith in the Bible as the Word of God, to Jesus as the Saviour and Ideal, has an opportunity to help the whole religious education movement to be religious in truth as well as in name. Out from such schools must come the workers and leaders who will enable the Week Day Church School to fulfill its God-intended destiny as an agency for the evangelization of America and the world.

# What I Learned in a Class of College Girls

By Helen Miller Lehman, Santa Rosa, Calif.

IT WAS remarked by one of the cosmopolitan dailies recently, that what the world most needs right now is a sedative, for her nerves are "jumpy" and she is badly out of kilter. Since the majority of people—both Christian and non-Christian—seem to be of the opinion that things terrestrial are awry, there must be something to the report that the world is ailing.

When one is ailing he usually puts himself in the hands of a competent physician skilled in the treatment of his malady. Men of the medical profession consider it highly unethical to advertise, yet the Great Physician solicited patronage when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

A sedative is something which has a "soothing tendency." The Physician who guarantees rest to hearts that are heavy laden must be in possession of just the sedative the world needs, but what is it, and how is it to be "administered" to the needy?

The world is not a conglutinous mass of humanity, but a group of individuals who reason, feel, hope and—doubt, even as you and I. As such, then, a remedy must be applied to the individual before a change can be effected in the world as a whole.

### Doubt in the Minds of Youth

Reasoning may or may not be a constructive process. Hope is a definitely constructive thing, and doubt just as definitely

destructive. Running the gamut of all history it would be impossible to name one great forward movement, the cornerstone of which has been laid in doubt. Yet doubt is a mighty factor today in the equation of human thinking. At an amazingly early date it enters the equation, and we find it flourishing conspicuously in the minds of our youth, especially among the young intelligentsia of our secondary schools and colleges. Youth is eager to face what the years may offer. Youth is closely allied to faith and hope, and yet, unquestionably, it is during this most exuberant, optimistic stage of life that we find an astounding amount of doubt with reference to the fundamental things—God, life, religion, immortality.

### Starting an Investigation

Being the teacher of a class of college girls, and interested, yet somewhat skeptical, as to the persistent reports of anti-Christian propaganda being injected into our schools, especially into the science departments, I undertook to investigate for myself. As a means to an end, I registered for a biological course in one of our state colleges. The evidence for which I was searching was not slow in coming to hand. The instructor was a brilliantly intellectual young woman of charming personality who won the admiration of all who came under her supervision.

I had expected to find this alleged propaganda to be of an insidious nature, so

clad in orthodox clothes as to be difficult of detection. I was disappointed, for it came in terms so flagrantly candid as to be entirely unmistakable. Woven through her lectures on things biological were statements such as these:

"You are no longer children; you are now mature men and women (eighteen to twenty was the average age of those in the class) quite capable of thinking for yourselves. You do not have to believe what your parents believed just because they believed it and taught it to you; you must become independent and progressive thinkers. . . . There are religious fanatics who gladly would have you burned at the stake if you ventured to intimate that there is no God. Yet how can one know? God is only a theory. He cannot be proved. Maybe there is a God—maybe not. I do not know. No one knows."

I was glad at this point for the assurance which the inspired Word gives to those who believe, "They shall all know me from the least of them unto the greatest of them, saith the Lord."

### Reaction of the Students

Following one of these lectures in which the instructor was particularly bold in the expression of her agnostic—if not truly atheistic beliefs—I made it a point to congregate with a group of the students for the purpose of studying their reaction to such teaching.

I knew nothing of the types of homes

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gospel can be from which they came. I did not know whether their teaching had been pagan or Christian, but I do know that not one word of disapproval was spoken which would indicate that deep in the heart of any of these students was a religious experience which would cause him to resent the insinuation that there is no God, or the flaunt at persons who hold such a belief!

Each seemed well in accord with the teacher's line of reasoning. Apparently, each took for granted that she was right, and agreed that if there should happen to be such a person as God, quite surely no one could prove it, and it would be asking too much of "independent and progressive thinkers" to believe anything that could not be proved.

As a snowball gathers volume as it rolls downhill, so did these analytical young persons take on new iconoclasm as they continued to reason.

In their discussion they jumped from God to such subjects as divorce, birth control, abortions and free love. The trend of each of their hastily cast verdicts was iconoclastic. Divorce was right and proper (destroying the home); birth control was both permissible and advisable (destroying the family); abortions were legitimate (destroying the commandment "Thou shalt not kill"); free love was a fine adventure (destroying the sanctity of marriage).

#### Visualizing Their Future

I tried to visualize the future of these young people and wondered what would be their degree of stability when they left the seclusion of school days and actually attacked life in all its phases, with all its ups and downs. And to those of us who have lived long lives and full, it is not pessimism to say that there are times in which the "downs" seem to overbalance the "ups." Would they have the moral courage to weather the storms and "endure to the end?"

As we mark the number of suicides among young men and women of college age, and read with anguish the farewell letters in which they express disgust and satiety with life, the futility of further battling life's problems, and the utter doubt and hopelessness as to what lies ahead, we can but draw the conclusion that they have never come into the inheritance which Christ left as a legacy to the world when He said, "My peace I leave with you, my peace I give unto you."

#### The Sedative of Faith

What now of the sedative which would bring quiet to these troubled souls, and which the Great Physician has promised to give to those who will but come?

"For by grace are ye saved through faith." But is faith a sedative; does it have a soothing effect upon the human mind and heart? It is to the Scripture that we must go for our authority, and the apostle Peter gives us the answer when he says, "He that believeth on him shall not be confounded."

Faith then, along with love, joy, peace, gentleness and goodness, is a "fruit of the Spirit," a result of the indwelling of the Comforter, and it relieves man of his confusion, perplexity, restless anxiety and—saves. Saves from what? From sin, from the world, and from ourselves.

Through faith we are changed from natural sons to sons of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." When we become "sons of God," God is for us, and "If God be for us, who can be against us?" If God with whom "all things are possible" is for us, what can the world or all the powers of evil do to cause us unrest? Oh that all those out of Christ might know of this peace!

#### How Is Faith Applied?

Agreed that the world can never know

peace and rest until the individual knows it, and agreed that faith is the God-given remedy for unrest, how is it to be "administered" to the individual? Paul speaks of "having made peace through the blood of the cross." It is given only as the individual accepts Christ as his sin-bearer and as he comes under the shed blood of the Son of Man. Then, and then only, comes to him the "peace which passeth understanding."

At this point lies your obligation and mine. To us parents and teachers God has given the responsibility of molding the lives of our youth. In the formative years when each child is alert, eager to learn, and when his mind is unclouded by doubt, we are given the opportunity to direct his thinking. James speaks a grave warning when he says, "Be not many of you teachers, knowing that ye shall receive heavier judgment."

What a responsibility! Oh, that each teacher and parent may consider himself as divinely appointed as were the twelve, that he may rightly divide the Word and give prayerful heed, lest through carelessness or ignorance he give out false and unscriptural teaching and thus become a stumbling block to "one of these little ones."

#### Responsibility of Parents and Teachers

I am not one to decry the present generation. It is fine with untold possibilities for good, but the best race horse ever produced may be forever ruined by bad training. So with our youth! If we as teachers and parents, with God's help and under His guidance, do not weave into the fabric of youth's being a constructive warp and woof of faith and hope, that fabric will surely disintegrate under the acid test of life, and then comes that "heavier judgment" to us who have undertaken to guide them.

## The Study of the Bible a Misnomer

From The Book in the Light of Its Books

By Rev. William R. Dobyns, D.D., Birmingham, Ala.

**A** FEW years ago I passed through a week with a Bible teacher whose subject was one of the Church epistles, and through eight days he gave an hour each day to the ascertaining of everything possible concerning the dear people to whom the epistle was addressed.

It was wonderful how much he had gathered of their location, customs, habits, origin, political and economical conditions, and the geography of surrounding peoples. You felt as if you would recognize even the skeleton of one of them, if you were to stumble over it. But not until the last hour of the week was the epistle itself touched—and then, of course, only a glimpse was possible. The time all had been spent talking about the letter—with no study of the letter.

The questions used in examination of a college class recently came under my ob-



Rev. William R. Dobyns, D.D.

servation. Of more than a score, only two questions touched the real subject of study.

It would seem, therefore, that in many instances, at least, what is called the study of the Bible is a misnomer.

#### Ignorance in the "Best Families"

A little while ago the press carried an account of a test made in a prominent preparatory school for boys. The school was founded by a Presbyterian elder, and has always been headed by a man of similar type. The student body is made up of boys from the much designated "best homes." Indeed, I remember hearing the principal say, on one occasion, "We do not run a branch penitentiary. If your boy can't be controlled at home, don't send him to us. We take only boys from the

best families." Bear this in mind as you scan the result of that Bible test.

Some of the questions asked were these: The first book of the Bible; the first woman; the man saved by the ark; the father of the Jewish people; their leader out of Egypt; the number of the commandments; the wisest man; the one who taught by parables; the betrayer of Jesus.

Hear these answers: Several cadets declared Brutus was the betrayer of Jesus. Moses was the man who built the ark; they had heard Moses connected with an ark in some way. Noah made a name for himself by swallowing a whale; Noah was connected in some way with water. David, Abraham, and John the Baptist were each given credit for leading the children of Israel out of Egypt. The wisest man, repeatedly, was Adam—the biggest fool of the lot! A good many said Paul was the wisest man. Aesop was the one in the Bible who taught by parables—the boys did not know the difference between fable and parable. "Creation" was repeatedly mentioned as the first book of the Bible, while the number of commandments was variously given from five to one hundred.

If such ignorance obtains among the "best families," what must be that of those who have no precious blessing in parentage! Can we indulge the hope that these questions, if submitted to any average audience, would receive any more intelligent treatment?

When a superintendent discovers some classes teacherless, and undertakes to find supplies, what does he encounter? Hear them excuse themselves, when asked to teach: "I haven't studied the lesson," "I

am not familiar with the passage," and so on. All are valid reasons for not putting a class in such hands. Yet the superintendent is often obliged to do just that! He must have some one to sit in front of the class and keep them from disturbing others; Would we tolerate such proceeding in our day schools? Then why in Sunday School? Because often it is impossible to do better. Is the sort of constituency referred to above really studying or teaching the Bible?

#### What Is Study?

Hear Dr. McCosh: "Study is the wilful exercise of the mind to the attainment of knowledge." Hard work, that. It involves the will, the pivot of the person's character. Study is toil, persistent, painstaking, and thorough.

Read the sermon subjects in any city paper, and hear the sermons next day. How many exhibit evidence of such study of the Bible? How much Bible is in them, and what degree of familiarity with its contents is manifest?

Being asked to read a paper on "Expository Preaching" at a minister's meeting, I first questioned one hundred men living in all parts of the continent: "What is the best method of preaching—textual, topical or expository?" Of the ninety responding, all but one said, "Expository."

"How much of yours is of this type?" was asked. Only one gave as much as ten per cent of his preaching to the expository method. One said: "It takes too much time and Bible reading to use it regularly." All *knew* the best method, but did not employ it.

The same men were asked, "How much Bible teaching do you do, besides teaching a Sunday School class?" Only four did any. Can we expect anything but ignorance of the Bible under such leadership? Why wonder at scarcity of competent Sunday School teachers? There is no book in the world so widely translated, or so widely distributed, or so universally purchased. Yet is there any of which so little is known? The Bible as found in many homes apparently is used only as an ornament.

#### The Irish Woman's Safety Vault

I began my ministry in a mission district in Chicago, among street-car drivers, stockyard men, steel-mill workers, and the like. Many of these were from the north of Ireland and well trained in the catechism. There was almost a superstition among them about having a family Bible.

While waiting for a good woman in one of these homes to prepare a cup of tea, I opened the big Bible which lay on the center table. Imagine my astonishment to find bills of all denominations scattered among its pages. I tried to replace it so that no one would know that the "safety vault" had been entered. But the dust had been disturbed, so I confessed.

I expressed surprise at that method of keeping money. The good woman threw up her hands and said, "I never thought of anybody looking in there!"

Of course not! What's a Bible for, anyway? In view of the prevalent ignorance of the Book, there must be many homes similar to the above. A shame it is—the Bible, the Word of God, never looked into!

## The Minister as Pastor

By Rev. J. E. Williamson, Leigh, Lancashire, England

THE minister is a preacher, and in this department of his work he does not lack books that make their claim to help him. Indeed, one could build up a modest library on preaching alone, but there is still a scarcity of books on pastoral care.

While the minister is first of all a preacher, yet a large proportion of his labors lies outside of the pulpit. Let it be understood, however, that pastoral duties include more than the looking up of members, "lost, stolen or strayed," or even the systematic visitation of the flock with the help of a card index. It includes his personal intercourse with the people; his care of the sick and suffering, his dealings with awakened, doubting and troubled souls, his organization of Christian work, and his executive oversight of all its manifold activities.

Phillips Brooks, in his *Lectures on Preaching*, reminds us that "it is not only necessary for a sermon that there should be a human being to speak to other human beings, but for a good sermon there must be a man who can speak well, whose nature stands in right relations to those to whom he speaks, and who has brought his life close to theirs with sympathy." Oliver

Wendell Holmes expressed this in his own fashion: "To see a good man and hear his voice once a week would be reason enough for building churches and pulpits." The preacher needs to be a pastor that he may preach to real men. The pastor needs to be a preacher to deliver the truth that has come to his own heart and impress it on the hearts of these men and women whose needs he has discovered in his pastoral care.

#### The Value of Pastoral Preaching

Then again, how often when one sits down to work in the study, there comes the remembrance of some special case calling for pastoral attention. On the other hand, pastoral work takes up so much time that the bookshelves seem to look reproachfully at the poor man who tries to be faithful to his pastoral duties.

When John Wesley was acting as curate to his father at Epworth, he was told of a Lincolnshire villager who, even in those dark days, had won respect from his neighbors by reason of his goodness. Ready to learn even of the humblest, Wesley visited him. One sentence the old man spoke was never forgotten. "Sir, you wish to serve God and go to heaven. Remem-

ber you cannot serve Him alone. The Bible knows nothing of a solitary religion."

It is not good for man to be alone. A man may perhaps be a pagan alone, but he cannot be a Christian alone. There is a time for solitude, of course. Dr. Chalmers said that the reason why ministers fail in their work is this—not that they do not preach or pray or study, not even that they do not visit, but that they do not pray. They try to do by themselves what no man can do except God is with him.

This witness is true, for the multiplicity of duties often crowd out prayer; but our solitary prayer is a means, rather than an end in itself. The minister must know God as his Father, but he must know man as his brother also.

Further, it is not enough to know man by reading books, the pastor needs to know men by *contact*.

I had read of France in books of travel, but the France I knew by actual experience was far different from the France I had read about. Likewise, I had read of men in book, but the men with whom I marched on those muddy, shell-shattered roads, and lived with in those indescribably dirty barns, differed from the "man

in the street" that sundry writers had described for me.

### Men Need Us and We Need Them

It is the fundamental doctrine of the New Testament that we approach God through humanity. According to Jesus, right relations with men precede all the forms of worship. According to John, "we know that we have passed from death unto life because we love the brethren." It has been said that "in the government of the nations, what is to be looked after is the affection of the people," and the saying is not less true when applied to the government and leadership of the Churches.

A recluse may by unusual gifts of speaking, win a shortlived admiration by his pulpit feats, but it is the man who sincerely loves his people and who is sincerely loved by them who most surely molds their characters and leads their feet into the way of life. Sick visitation, weddings and funerals, as well as the time when little children are brought to him as the representative of the Friend of little children—all these are opportunities for pastoral solicitude, calling forth the minister's grace and tactfulness, as well as his sympathy with his people.

Again, there are spiritual springtides, times of revival, and happy indeed is the pastor who knows how to make good use of his opportunities during these seasons of refreshing from the presence of the Lord.

A shepherd noted for his fine sheep was asked for his secret. He replied:

"I take care of the lambs."

The minister as pastor is a shepherd who knows the value of lambs. He wants the children in the Church as well as the Sunday School, and loves to note their growth in the nurture and admonition of the Lord. He remembers that Jesus increased in wisdom and stature, and in favor with God and man. When Decision Day comes round, because he realizes that "with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation," he seeks to get the children and young people to confess themselves on the Lord's side.

### The Ideal Pastor

Where shall we look for the ideal pastor? Milton, Chaucer, Goldsmith and Montgomery give us their ideal, and some of us think the apostle Paul a worthy follower of his Lord. Chaucer, Goldsmith, Milton, Montgomery, and Paul all derive

from and point to Him who said: "I am the Good Shepherd." Not simply I am good, and I am a shepherd, but good as a shepherd. In this matter of the minister as pastor, "he hath given us an example, that we should follow in his steps."

The Good Shepherd won seven of the twelve disciples by personal work. He did not mind preaching his best sermons to small congregations. He taught Nicodemus, "the teacher," at midnight, and the poor sinner of Sychar at the burning noon. He taught us the value of one lost sheep, one lost coin and one lost son, and warned us of giving offense even to one of the least.

My mind has been much of late on that wonderful priestly prayer of Jesus (John 17), as the saintly Bengel called it. "I pray for them. I pray not for the world, but for them which thou hast given me; for they are thine. . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Yes, there is my ideal minister, who came not to be ministered unto, but to minister. My ideal pastor, who with the thought of His own cross before Him prayed for men too sleepy to pray for themselves.

## Should a Pastor Lead Congregational Singing?

By George S. Schuler, Moody Bible Institute, Chicago

**I**N MEETING the question in the title of this article, much depends upon the meaning of the phrase "leadership in congregational singing." If the pastor is to go through the actions of many song leaders in evangelistic meetings, the answer would be an emphatic—No! If he is to make all the hand and arm motions made by a choir leader, again the answer would be—No! Most of these motions are meaningless to the average congregation. Nevertheless, even if a pastor has a good chorister or organist, he should know something of the points of song leadership. These points are:

1. A good beginning (start).
2. The right tempo (speed).
3. The hold and its release.
4. The conclusion of a song.

All singing should begin with the first word and all should sing together. Why do some congregations drag the singing of hymns, turning a song of joy into a funeral dirge? On the other hand, why are some hymns sung carelessly and flippantly when they call for a spirit of devotion? The righting of these evils is largely in the tempo. The pastor should know the correct tempo and see that it is maintained.

One of the most confusing elements in hymn singing is the hold. How long shall it be held? Should the congregation sing the next note or syllable with or without a break (pause)? Here again the pastor should be master of the situation. An example of confusion caused by either holding or not holding a note is often heard in the singing of "Trust and Obey," meas-



George S. Schuler

ure seven of the stanza, and measure six of the chorus. In some song books the hold appears, but the original from the pen of Dr. Towner does not have a hold in these two places. Hence every time this song is sung, unless the leader is on guard, there will be either a pull or a break, which is unnecessary. A motion of the hand by the leader should determine which the congregation shall do, hold or not hold.

The conclusion of a hymn is not quite so important as the other points. However, when the last note is given its full singing value, there is an effect of power and dignity which would be lost if the congregation concluded the singing too abruptly or as it were, unevenly.

### How Can a Pastor Do All This?

The question now is, How can a pastor do all this? The following may be found helpful:

After a hymn has been announced, a nod to the pianist is the signal for the instrument to begin the prelude, the length of which may be determined by the number of measures comprising the hymn. As the accompanist approaches the end of the prelude, the right hand is raised to a "place of attention," thus signifying that all is in readiness to begin the singing.

If it is the desire to have the congregation rise, a motion so signifying must be made before the prelude has been concluded, and before the "place of attention" motion. This motion is made by raising the arm with the palm of the hand slightly upturned. From the "place of attention," the first motion is made, indicating the first beat of the song, which is always a downward motion if the song begins on the first count of the measure. All downward motions have a "rebound."

Without going into the details of the motions of the hand to be made for various hymns, we proceed to the concluding note of the composition. Regardless of the beat of the measure this last note occurs upon, or regardless of its length of duration, the hand is brought up to the "place of attention" after which a motion is made indicating the cessation of singing, which motion is "the release." The "release" is made by bringing the hand to the body from the "place of attention" to a place of repose.

During the course of a song a hold  
(Continued on page 14)



# The Poet Yearns Over the Lost

## "Come unto Me"

By Jessie B. Thabes, Brainerd, Minn.

Softly and tenderly, like dewdrops falling,  
Jesus is speaking now, gently to thee.  
O hear His loving voice patiently calling,  
"Come, all ye laden ones, O come unto me."

Rest from your weary ways, peace ever flowing;  
Light after dreary days brightly will shine  
Into each waiting heart, pure, warm and glowing,  
Blessing and filling, with glory divine.

Easy His yoke to wear, His lessons learning,  
Burdens, with Him to share, soon will grow light,  
Come, then, ye weary ones, laden and yearning,  
Jesus is waiting to banish your night.

## The Light of the World

By Annie E. Hitt, Seattle, Wash.

Oh, why will people circle the darkness of despair  
With flickering torch self-lighted, a momentary glare,  
A flash of hope, a sudden gleam, dead even at its birth,  
A vision of the desert, a mirage of the earth—

The light of education, a glimmer in the dark,  
The light of social service, an effervescing spark,  
By-products of the Christian life which cannot pierce the gloom,  
But only deepen mists of doubt which has for faith no room.

Oh, why will people circle the darkness of despair,  
Though the "Light of life" is shining resplendent everywhere,  
Who on the Cross was lifted to take away our sin,  
And give us joy for mourning, and day where night has been!

The shadows flee forever when Jesus Christ we own,  
And ignorance is put to flight where'er His truth is known;  
And the fruits of holy service in profusion fall and meet  
In loving adoration around His pierced feet.

## "Come unto Me"

By Verna Smith, Ocean City, N. J.

Once a leper by the roadside  
Writhed in painful agony.  
Someone gave him hope and cleansed him,  
Someone said, "Come unto me."  
Who would speak to him, a leper,  
Low and cursed, though he be?  
It was Jesus, the Messiah,  
Sweetly saying, "Come to me."

Once my soul was lost and sinful,  
Doomed to black eternity;  
In His arms I was enfolded,  
As He said, "Come unto me."  
Jesus Christ took each sin with Him,  
Bare them all on Calvary.  
Now He brings the peace I long for,  
Bidding softly, "Come to me."

Are you deep in sin and sorrow,  
Do you wish you might be free?  
Have you ever heard Him whisper  
To your heart, "Come unto me"?  
Do you want Him for your Saviour?  
Won't you to His comfort flee?  
Life is yours if you will answer  
When He calls you, "Come to me."

## If Christ Would Speak Again

By Elmer E. Bloom, Chicago, Ill.

If Christ would speak to us again  
And tell us what to do;  
His message would remain unchanged,  
There would be nothing new.

Our thoughts, our words, our deeds, our all,  
He'd have us yield to Him;  
That He might fill us with His love,  
And cleanse us from all sin.

And then concerning all the lost,  
His message from the skies  
Would ring again so loud and clear,  
"Do thou evangelize."

## Hear and Heed!

By Elizabeth Tousey, Brooklyn, N. Y.

Can we tell, my sister, brother,  
How we heard it first of all?  
From the lips of father, mother,  
Teacher, pastor, came the call?  
Did the sacred Gospel Story  
Thrill the soul and melt the heart,  
Till its tenderness and glory  
Made us choose the better part?

We have heard it times unnumbered;  
Have we always truly cared?  
Has our spirit ever slumbered  
With the precious word unshared?  
Yet a Voice is interceding,  
While we listen—though we sleep—  
Gently urgent, strongly pleading:  
Feed my lambs and tend my sheep.

Hear it, heed it, sister, brother!  
Freely, fully send it forth  
To the soul of every other—  
South and east and west and north!  
Lift the Cross o'er savage races,  
Win the Moslem and the Jew;  
Give to earth's remotest places  
All that God intrusts to you!

# Preachers' Children as an Asset

By Ella Broadus Robertson, Louisville, Ky.

**T**HE last chapter of Proverbs describes a happy woman with her hands and her heart full, her home a place of industry and peace, her husband held in honor, her children well-trained, all of them calling her blessed. Such is many a preacher's wife.

Take the children out of the picture, and it is spoiled. To Jewish minds a house full of children was the only real home. They are arrows in the quiver of a hunter, a plantation of olive trees, a heritage from the Lord.

## I. Any Nice Children Are an Asset

A university professor met an old friend, grown rich by investing in city lots. He said at the dinner-table, "We could have been rich like him if it hadn't been for these young olive trees—but they are lots, too; Janet (smiling at the child who sat next him) is a corner lot!"

Another gentleman, dining with a friend, lamented the price he had just had to pay for new shoes. The host exclaimed, "Don't talk about shoes! Suppose you had to buy for four children!"

The youngest child, with cherubic face and voice, remarked seriously:

"Well, you ought to have thought of that before you borned us."

Children are sensitive, and have a pretty keen idea as to just how precious they are.

A recent magazine article pictures "This Business of Parenthood" in such dismal colors that one shudders to think that many boys and girls must have read it in utter dismay. The Old Woman That Lived in a Shoe was cheerful in comparison.

I think it is every child's right to be welcomed as gladly as the first child usually is. Just set aside the first fifteen or twenty years of your married life for the nursery! Don't be like the man who said, "I wouldn't take a million dollars for any child I've got, but I wouldn't give fifty cents for another."

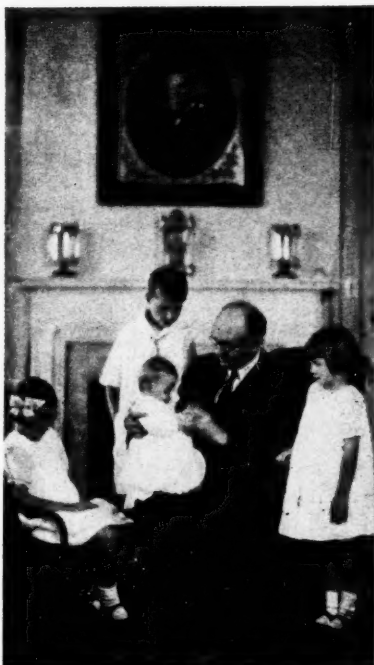
And let nobody dare to be impertinent to you on this subject. A lady met a colored nurse on the street with a baby carriage and two children walking beside it.

"Oh, is this Mrs. Thompson's baby?" she asked.

"Norm," answered the old mammy. "Miz Thompson's baby don't never git to ride in de kerridge. Dis is de nex' to de baby."

Even in such a case, it was absolutely nobody's business, and blessed is the woman that can hold her tongue. The earthly life of our Lord was placed in the conditions which are best for the average man, a home of plain living and high thinking, a home full of children, giving him companionship and responsibility as he grew up.

A young mother was told by an older one with a charming smile, "Enjoy your children while they are little; don't just look forward to the time when they will



The author's husband, Prof. A. T. Robertson, D.D., Ph.D., and their grandchildren. The framed picture above the mantel is that of the well-remembered Dr. John A. Broadus, father of Mrs. Robertson

be grown up to be companions to you—love every hour that they are given to you." Afterwards, she put that with Hans Andersen's story of the "Little Fir Tree" that was always dreaming of a glorious day to come, and finally found itself in an attic, looking sadly back on the years in the green forest, on the few hours of Christmas splendor, even on the companionship of the little mice:

"Oh, I was happy then, if I had but known it!"

You know how Job speaks of the years "when my children were about me." Of course, hope adds a glow to these early years, but they have a wonder and grace of their own. Do not overlook it.

## II. Preachers' Children and Others

A minister's daughter whose own children have a doubled inheritance, is prepared to defend the tribe against all comers.

In "Who's Who" there are forty times as many preachers' children as any other kind. Why not? They have a good birthright—intelligence, education, refinement, religion, love and work. The parents are nearly always congenial and devoted to each other, and they are sure of never getting enough money to hurt them. Preachers give more attention to their children than most fathers, and have more time with them. Moreover, the calling is one which can interest children, and in which they can soon have a sympathetic part.

Against these points I can see but one or two disadvantages, and they are not very difficult to handle. It seems sometimes a conspicuous life, over-subject to criticism, but this applies to the children of any prominent man. The parsonage children are often much in evidence, but they don't have to be so to the point of injury. After all, the most critical of the church folks only require what you want yourself for them, health, good manners, suitable clothes and a general creditableness. That you have deeper and higher aims for them also does nobody any harm.

Another problem is the rather over-worked difficulty about amusements. Dr. V—— laid down a good principle when he said that he never told his children that they could not do this or that because they were a preacher's children, but just because their parents did not think it best for them. People have to decide those things for themselves, and not all Christians decide alike. A mother, discussing something earnestly with a child of eight, said finally:

"As I don't seem able to satisfy your mind about it, suppose we agree to disagree for the present, as grown people do with each other."

"Do you mean to say," he exclaimed, "that I have to be willing for you to be mistaken?"

A spirit of tolerance and dignity is what we want to give our children, remembering always that people who differ from us about some things may be much better Christians than we are in some other ways. Such a spirit will keep our children from being small prigs or Pharisees, and that is quite as important as what they do or don't do. A small boy announced one day that he was going to be a worldling, because he was tired of hearing them abused! You may have noticed that even preachers do not all think alike. One thing is clear. If certain pleasures are withheld from our children, we should try to make it up to them with all the tennis racquets, golf sticks, violins, chemical equipment and gymnasium classes they need, and pretty clothes, too.

There are certain other points sometimes overlooked. Preachers' children are often too much praised; to keep them modest we must teach them to look for good in others. And the law of kindness will arm them against gossip. They often have to do without things, but they can be happy and contented nevertheless.

On the other hand, they are often given things, and here there is much to guard. They must have the grace of gratitude, but the joy of giving too, which is "more blessed." And they must not be allowed to receive money except from relatives, or cakes or candy at the grocer's, or anything else that can possibly lead to requests, hints or covetous longing.

Preachers and their wives are sometimes woefully prone to be expecting fa-

vors on every hand; and I remember with horror a preacher's little boy, spending the day with my children, who besieged me on the way to the drug store for a nickel,—"a penny then, or a box of candy, or an ice cream soda—can't you charge it?"

All the things thou canst desire are not to be compared to self-respect!

### III. An Asset in Church Life

Preachers' wives sometimes lament that they cannot do much church work on account of their children.

There are three consolations in easy reach. First, they can sympathize with other parents in joy or trial. By wrestling with their own problems they are learning to appreciate the difficulties of others. From the period of the colicky baby to the high school years, the mother who knows is a friend to every other mother. A lady said recently:

"I thought I never could love another pastor as I did Dr. A. But Dr. B. has a boy who must be just like our boy, for he has got hold of Tom, so he certainly has got hold of me." So they can reach

other children directly through their own.

A sweet lady of the manse in Virginia told me that many a time when she could not go to week-day meetings at church on account of her children, she was taking care of a whole yard full of other people's children, and making countless cookies for them.

Drawing the neighborhood children in for games and stories, for birthday parties, and making the parsonage a place for young people to drop in—what better church work could one do than that?

And the minister's children give access to the various departments of church work. When a new pastor comes, if he has a Cradle Roll baby, a Beginner and a Primary child, how everybody warms to the family, and the family interest in all these departments is bound to be livelier than it would otherwise be. Moreover, it doesn't seem long till they grow up to be Sunbeam leaders and Sunday School teachers, not in any official way, but from genuine love and interest and preparedness.

I think preachers' children make better

examples if they are not told they must be examples. "Be ye followers of God, as dear children" is a better rule of life for them and their parents too.

Just because the work of a pastor and his wife deals so directly with people, the experiences they gain through their children are far-reaching. They have an approach not only for gradual friendship, but in the more intimate situations that arise, of embarrassments, perplexities and sorrows. Having experience, they won't meddle, but will keep their advice till it is asked for.

Then what a comfort to our hearts to find that where we seemed to ourselves to be learning so poorly and making many mistakes, we are yet able to answer agonized questions of other parents with sure words of faith and hope! For it is as a Father that God reveals Himself to us in His Word, and through our dealings with the children He has given us, and His dealings with us through them, we get the deepest insight into His pity and forgiveness, His wisdom and love.

## Countering the Slogans of Satan

By Rev. G. Frederick Cox, Victoria, British Columbia

**T**HE Devil has his slogans. The same objections to religion and to philanthropic reforms, the same accusations against godly men and women, are current the world around. This fact leads to one conclusion: these objections are not originally the obstacles of men of many minds, but rather the grasping of the carnal heart at current catchwords suggested by the prince of this world, and which form a convenient barrage behind which the unwilling heart can hide from the claims of Christ.

But this does not mean that we can afford to ignore these arguments. On the contrary, a knowledge of what they are and how to meet them may often be made the prelude to a real heart-to-heart talk on the claims of Jesus. Picking them out in advance is as valuable to the personal worker as obtaining the confidential plans and maps of an enemy in time of war; they enable us to march right in to the attack with an almost certain prospect of victory. Break down a man's verbal or real objections (as the case may be) and you have got inside his guard and can land your blows where you will with telling effect.

For this reason it would be a valuable preparation for Christian work for every student to set himself earnestly to recognize what these current catchwords are, and to arm himself with cogent and convincing answers to them.

Some of the most common are these:

1. There are as good people outside the church as in it.

2. Many Christians are hypocrites.

3. You can be just as good without going to church.

4. There are so many churches; who is to tell which is right?

5. The Bible contradicts itself.

6. Why are there so many battles in the Bible if Christianity is a religion of peace; and why is crime—especially murder and adultery—expatiated upon so fully in the Bible?

7. Why are there four different accounts of the death of Christ?

In various forms the Christian worker will meet with most if not all, of these queries, and it may help him to remember that as often as not they are not genuine difficulties.

For example, most outsiders, whatever they may say, do not really believe that the church is full of hypocrites; they know better, but they must have some argument, however insincere, to justify their neglect and indifference to the Christian faith. The worker will find that there is a great deal more hypocrisy among those who attack the churches than among Christian professors.

As for other aspersions upon the body of Christ and His holy Word, well, they want to believe evil of them, and any handle does when one has reached that state. At the same time, to courteously meet and counter their arguments will serve to win their respect and pave the way for the real message of salvation.

Always treat a man as a gentleman, never needlessly argue with him, but hasten, as soon as his objections cease, to urge the claims of Jesus. You will find it is often best to agree, or at least to avoid disputing with such a subject, but as kindly as possible and as quickly, lead on to the main theme.

### SHOULD A PASTOR LEAD CONGREGATIONAL SINGING?

(Continued from page 11)

might be used, of which there are two kinds, one with a release and a second without it. These two kinds are used in the last score of the famous "Glory Song," by Gabriel. The first hold over the word "face" has a release indicating a break in the music. The same may be said of the second hold over the word "glory." The third hold occurs over the second "glory" of that score, and the fourth over the word "for." In these last two cases, no break is called for, hence no "release" is made, the hand proceeding (after the hold is made) into the motion of the next beat.

Not all songs begin with the down beat. For example, "Blest Be the Tie That Binds" (Naegeli) and "My Jesus, I Love Thee" (Gordon) are songs which begin with the last beat of the measure. All last beats of all kinds of measures are indicated by an upward motion moving from the right of the body inward toward the body.

These suggestions are intended to awaken in the pastor an interest in the subject which may lead him to seek further information to the practical benefit of both himself and his congregation, and the enrichment of the service of song in his church.

True prayer is seeking first the kingdom of God and His righteousness. It puts first things first, and so according to His promise, God adds the secondary good, unsought. When we guard His interests He takes care of ours. Nothing so tends to merge our will into His as real prayer. —A. T. Pierson.

Moody Bible Institute Monthly



# When Saw We Thee . . . . . in Prison, and Came unto Thee?

By Rev. W. Taylor Joyce, Director, Correspondence  
School of the Moody Bible Institute, Chicago



**T**HE words of our Lord quoted from Matthew 25:39 at the beginning of this article, shall be the expression of happy surprise some day uttered by devoted contributors to the prison fund of the Correspondence School of the Moody Bible Institute which sends free Bible study courses to the inmates of prisons in all parts of the country.

In these penal institutions are men and women whose hearts the Lord has touched. They yearn to grow in grace and in His knowledge, but are without means to meet the simple cost of the courses. On their behalf a fund was started thirty years ago, and has grown steadily from year to year, hundreds being thus enabled to study God's Word. Indeed, only during the past year 97 completed courses and received certificates for satisfactory work. At the present time 122 prisoners are submitting lessons for grading.

The carrying on of this great ministry is contingent upon the condition of the fund. When this is depleted, as it is just now, the appeals of many prisoners must be denied. These denials make the heart ache, and the Correspondence School craves help that the work may go successfully and increasingly forward. The money is needed, please remember, not for overhead expenses, but for the direct purpose of sending the Bread of Life to these needy souls.

Prison chaplains frequently send letters attesting the worthiness of prisoners for whom their requests are made, and testimonials and words of appreciation that come from prisoners themselves are such as should stir the hearts of Christians who are blessed with civil freedom, to see that these receive that knowledge of the truth and of the Son of God that shall make them free indeed (John 8:31-36).

How inspiring are the words that come from these prison houses! Life has been made tolerable, plans for usefulness after liberation have been encouraged, and conditions prepared by the grace of God for the reuniting of broken families.

Read this from Lansing, Kan.:

"I have come to the end of some of the most profitable work I have ever done. It has taught me more about the Scriptures than I had ever dared hope to know. I thank you, and may God bless the giver, is the prayer of a convict saved by Christ and strengthened

by the course of study from your school."

Michigan City, Ind.:

"As you have already enrolled me in two of your courses through your gift fund, and as I am nearing the end of the second one, I want to thank you for all your kindness, and assure you that I have reaped many blessings from them and have spent many hours of happiness in my study. I hope some day to be able to put into practice what I have learned and be of service to some sin-wrecked soul."

Saint Cloud, Minn.:

"In completing my correspondence course I want to express my feeling of gratitude towards your Institute and those who have made it possible to furnish me a free course. I can earnestly say, since I started this study I am better prepared to go forth from this institution and live a better life—a life such as my mother, who is dear to me, would want me to live. I know my friends will now think better of me. I have had great joy in preparing the lessons, and will recommend it to anyone among the prisoners who accepts the Lord Jesus Christ as Saviour."

From many prisoners in Auburn Penitentiary, New York, we have received remarkable testimonies. One writes:

"I am diligently mastering the lessons, memorizing all the Scripture passages. All the answers that I forward to you are from memory, and I feel I am making good progress, thanks to Him. This day there has come to me not only the proof that God is good, but the proof of the power of prayer. I have received a letter from my dear son, giving me not only his love, but his forgiveness and assurance of his help in the future, and I hope soon to receive the same answer to my prayer on behalf of my wife. Each day brings to me a clearer conception of the wondrous Being, our God, His love, His power, His wisdom, and now I say, 'His will be done.'"

Another who has completed one course and is now enrolled for a second one, writes:

"For the past twenty months I have been perusing my Bible through your course as never before. Up to the time I was twenty I did not know what it was to doubt the authority of the Bible. Having been reared in a Christian home where religion was consid-



ered a part of our lives, I was given little opportunity to doubt. Then suddenly everything changed. I went to college, all the world looked beautiful to me, but I had not been there long until I became interested in the works of Robert Ingersoll, Thomas Paine, Gorki, Voltaire, and a host of others.

"The result was inevitable. Ten years ago I was arrested for using the mails to defraud, and was sentenced to the Federal Penitentiary at Leavenworth, Kan. Since then I have served time in Colorado State Penitentiary, and also here where I am now incarcerated. Ever since my first offense I have felt the urge to face life squarely, but was too egotistical to admit I was wrong. Many tried to show me the way of salvation, but everything sounded too hypothetical—too dogmatic for my materialistic mind. I have finally arrived at that blessed point in life when a man is truly born again. Everything is now very clear and different to me, whereas, before, my life was in utter chaos.

"Truly, the study of God's Word shows us the way. It has brought me to a complete right about face! Today is Easter Sunday, and I do not ever recollect having spent a more gloriously happy day in my life. I sang a tenor solo here in the prison (The Holy City), and I certainly was raised to the heights. I cannot express the joy I felt with the use of mere inanimate words. Only a true servant of God can know my inexpressible joy. I have decided to consecrate the rest of my life to doing good and in trying to help others to see the light as I have seen it."

Among the many studying with us in the Southern Illinois Penitentiary, Menard, Ill., there is one whom his fellow prisoners call "Salvation Jim." He writes:

"I wish to tell you that your lessons have been the means of my understanding more about God's love. Even though I am in prison where everything looks dark to the ones outside, I can truthfully say I am happy in Christ. I love Him more and more each day.

"I am but a young man, twenty-four years of age, yet I have tasted of the bitterness of life. I have gambled, drank, cursed, smoked, and even attempted suicide, and was slowly dying,

when I was saved by Christ. Thank God, on the twenty-first day of February, 1930, God cleaned house with my life, and praise God, forever the old life and desires are gone. Everything has become new; my sins are under the blood. I have a little boy three years old and a faithful wife. How glad they were to know I am saved! My calling is in God's army, so when I leave here God shall lead me."

From San Quentin, Calif., comes the word:

"I am receiving a great blessing from my studies, and out of them will draw strength and resolution for better things ahead. I thank you for this course and the spirit in which it was given, and the services rendered to me.

"We that are behind the walls appreciate any offer made in our behalf

more than any other class of people. The large part, I am sure, feel that we are the outcasts of society, but let me assure you there are many good men here, not criminals at heart. Needy families and sickness have caused many a man to fall. I hope and pray that out of this experience I may be of service as a Christian friend to many who have lost their way."

A former inmate of the Kansas State Prison permits us to sense some of the possibilities for service that lie before those who in their prison days have been established in the Christian faith. He writes:

"I took several of your correspondence courses and have lost one of my certificates, which I would like to replace. I have been released several months, and have been much blessed of God. To our Heavenly Father be all

the praise, I am now working in the Gospel Mission. I came here to take charge of this work the first of this year, and since then we have seen seventy-two definitely saved."

The reader cannot doubt the merit of the prison fund of the Correspondence School of the Moody Bible Institute. Contributing to it becomes a means of prison visitation for many who are not able otherwise to carry blessing to these unfortunate thousands. Contributions need not be large, though of course, the larger the gift, the greater the ministry it will make possible. Checks and money orders addressed to the Moody Bible Institute Correspondence School, 153 Institute Place, Chicago, will give new impetus to this work that should not be permitted to lag, and cause "through us thanksgiving to God" (II Cor. 9:6-11).

## Three Million Gambling Prospects

By Rev. Guy Edward Mark, D.D., Somerville, Mass.

**B**RIDGE is one of the greatest epidemics that has swept this country since the glaciers receded and left it habitable, declares a writer of note. Once a week from November to March lessons in whist are given over a hook-up of 116 broadcasting stations to at least 3,000,000 people of both sexes. "This mass movement represents the largest number of human beings who have ever done the same thing at the same time in the history of the race. For the broadcasting is done over a greater number of stations than were hooked up at any time for either of our leading presidential candidates."

Well, what of it?

We are frequently told that if we allow our young people to have the same amusements at home which so many of them seek elsewhere, these amusements away from home would not have the charm they seem to possess.

But what are the facts?

Nine-tenths of all gambling is done with cards. Ten dollars are lost at cards to one dollar at any other game. Nine-tenths of the gamblers today learned to play cards at home. "The card-playing home," says a converted gambler, "is the kindergarten for the gambling saloon." It was once learned that in a certain company of soldiers every man who gambled affirmed that he received his first lesson at home.

### The Passion for Card Playing

Nine out of ten beginners have no suspicion of the passions they will nurse by playing cards. The writer quoted above declares that "it is one of the characteristics of bridge that it can hold the interest of its devotees for a longer time than any other card game ever invented. And those who have become its slaves hug their shackles."

Gambling chloroforms the soul. It "freezes the very milk of human kindness. It kills all feeling for the spiritual. It

lowers men to the level of the Roman soldiers who gambled for the vesture of Jesus, beneath the cross."

Furthermore, it is not profitable. The greatest gambler of the past decade recently said, "Too late in life the gambler finds that if he had devoted the same amount of time and attention to running a peanut wagon it would have been a better investment financially." Of himself he said, "I have made and lost twenty fortunes. I once won forty-two thousand dollars in a single card game. And today, at the age of sixty, I find myself dependent on what I can earn from running a cigar store."

### A Mother's Retribution

A son in a certain family—according to Gipsy Smith—came down to breakfast one morning with a bundle of bank notes in his hand.

"What have you there?" queried his mother.

"Two hundred and fifty dollars won at cards last night," was the reply.

The mother was shocked and horrified. "My boy a gambler?" she said at length.

"Yes," he said.

"But do you not know that your mother is a leading member and an official in the Church?" she asked.

"Yes, I know it," he admitted.

"Then you must take that money and restore it at once to the loser," she demanded with tears in her eyes.

"Mother," he said, pointing to a vase on the shelf, "where did you get that?"

"I won it at whist," said the distracted woman.

"Well, if you will send that back I will return the money I won. You played for a prize. I've gone just a little farther and have played for money. But it was you who taught me to play and gave me the desire in my own home."

### Testimony of a Tramp

I once heard Dr. J. Wilbur Chapman

tell of a tramp who wandered into a church service one evening, and when the pastor threw the meeting open for testimonies he rose and said:

"When I was a boy I attended this church. My father was an officer. There were seven of us boys in our Sunday School class. Our teacher used to take us to her home on Saturday afternoons. We had some music and refreshments, and then we would look over the Bible lesson for the next day. After a bit, she taught us to play cards. She taught us several tricks. Soon we asked for more of the cards and less of the Bible. Then we dropped out of the class and met elsewhere to play. Then we took to gambling. Two of those boys have been hanged. Three others are in prison for life. If the police knew that I was in town, I would be under arrest within ten minutes. All I have to say is that I wish my Sunday School teacher had never taught us to play cards."

Then he turned to leave the church. As he did so a lady dressed in black staggered to the aisle and fell at his feet crying,

"My God, I am that Sunday School teacher."

Three million gambling prospects, and about the only voice that is raised in protest is that of the gambler who has reached the end of the road.

### KNOWING THE BIBLE

One of the chief reasons why so many people are led astray today is because they do not know the Scriptures; they do not read them, they do not study them, they do not memorize them. And we should always remember that the Bible was written just as much for the unlearned as for the learned, and that its truths can be grasped by even the most ignorant. That is one of the most marvelous things about the Bible.—J. D. Eggleston, Ph.D.

Moody Bible Institute Monthly

# Health and Healing, Spiritual and Physical

By H. V. Andrews, Field Representative of the Ceylon and India General Mission

**M**AN though a unit is a triad, consisting of spirit, soul and body. These three sustain a close relationship and each strongly influences the others. This fact is commonly accepted, but the extent of the relationship and influence is not so commonly known.

In Scripture we find the words "soul" and "spirit" used interchangeably, and sometimes "soul" is used to represent the whole man, as in Acts 27:37. In other passages the distinction is clear, such as "the dividing of soul and spirit" (Heb. 4:12). The Word of God is the only sword sharp enough to divide soul and spirit. The soul is the seat of the intellect, emotions and will, but the spirit is that part of man that answers back to God and by which true acceptable worship is possible. "They that worship him must worship him in spirit" (John 4:24). Scripture speaks of "will worship," but that apart from the spirit is not acceptable. Therefore, "Can an unregenerate man truly worship God?"

## Reflected in the Mental and Spiritual

Man's physical condition is reflected in the mental and spiritual. The mental condition likewise affects the physical and spiritual, and the spiritual condition has its effect upon the mind and body. "A merry heart doeth good like a medicine." "The joy of the Lord is your strength." A peaceful, contented mind has much to do with bodily health, as also discontent, worry, anger and other such mental conditions. An unhealthy body often clogs and clouds the mind and spirit. The mind is usually below normal when the body is weak or sick.

Christian people often find their spirits clouded, no joy, no appetite for worship or Bible study, and they wonder why. They try to find the cause in the inner life. It may be there and it may be in the body. Inconsistency in life or conduct will cloud the soul, and so will a sluggish liver that has been overworked or forced to handle material unsuited to its condition. A dyspeptic condition is likely to throw the whole man, body, mind and spirit, into confusion and slow up activity. An overworked body or mind is likely to drag the spirit into a languid feeling of low ambition. "Spirituality and dyspepsia are seldom found in the same individual at the same time."

It is useless to apply corrective measures to the spirit when the trouble is purely physical, or restoratives to the body when the seat of the trouble is in the mind or in the spirit. For instance, homesickness is a mental condition; a doctor is of no use; a touch of home is the best remedy. It is equally useless to send for a medical man when the spirit is in trouble; only spiritual comfort will help the spirit. Many troubled persons, not knowing the real nature of their trouble, have applied



the wrong remedy, or a remedy to the wrong part, and have found no relief. If we would remember that man is a triad, and that an abnormal condition may develop in any one of the three parts, and that the condition of one is reflected in the others, we might be saved much discouragement. Our first concern should be to discover the nature of the trouble and to which part of the triad it belongs.

## Causes of Ill Health

Physical health depends largely upon observing the laws that should govern daily life and conduct. Ill health is usually due to the breaking of one or more of these laws. There are but few cases of ill health that cannot be traced to transgression or indiscretion. Even the contraction of contagious disease is often, if not always, due to a more or less debilitated physical condition, of which we may be unconscious, that is unable to throw off the germs of disease.

Indiscretion regarding how, when and what to eat and drink is a common cause of the lessening of vitality, and the production of sickness.

In the realm of the mental also there are often contributing causes. Anger, hate, jealousy, worry, grudge, all eat up vital energy needed for better things. Kind thoughts stimulate; unkind thoughts debilitate. It requires much more vitality to frown than to smile.

A troubled spirit is another burden. A guilty conscience, thoughts about the future, the after-death condition of the spirit, if lighted by no hope-inspiring conviction, pull on the body downward. The wonder is that some folks have any health at all.

If the above is true, should we not hesitate to blame Satan or any one but ourselves for our sicknesses? Physical disorder may sometimes be due to the direct working of Satan, but is this not an exception? Why blame Satan or God for what we bring on ourselves by our own carelessness or willfulness?

## Cause and Effect

The law of cause and effect operates in the spiritual realm as in the realm of nature, hence spiritual health depends upon the observance of spiritual laws, for there are laws that govern spiritual things as well as material things. When these laws are transgressed or ignored a penalty is inevitable. The penalty begins with the first transgression; it may be too slight for the unskilled to notice, but it is sure.

There are laws that govern things electrical, and these must be observed if we would have electricity serve us. Ignore these laws and death may result. If we would have true spiritual health, spiritual laws must be observed, some of which are here noted. All the works of the flesh

stated in Galatians 5:19-21, war against the spirit and eat at its vitals. A grudge or grudge, an unforgiving spirit, uncharitableness toward them who differ from us, habits of speech or conduct that tend to break fellowship, all such must be avoided; in fact all that is out of harmony with the righteousness of God wars against spiritual health, hence must be withstood.

## Lack of Spiritual Balance

Not only are evils to be avoided but the good must be sought, the fruit of the Spirit cultivated. Then too, all must be kept in place and proportion. An overemphasis of one phase of truth weakens or lessens some other and results in an abnormal, unbalanced condition that will, if not rectified, produce a breakdown in spiritual health. For example some give so much time and thought to sanctification they have but little time for or inclination toward foundation truths that lead to sanctification, and consequently their building is unsound, and they are often found defective in conduct as well as in doctrine.

Some are so occupied with the gift of tongues, physical healing through prayer and faith, or other such phases of doctrine, that truths equally or even more important are given a subordinate place. This is sure to weaken the general health and vigor of the spirit and lessen usefulness. Some one has wisely said, "Make much of what God makes much of, and little of what God makes little of." The amount of space given to a doctrine in the Bible and the number of references made to it, indicate its importance in the mind of the Spirit who inspired the Bible.

Some limit their spiritual diet to prophecy, particularly to the return of Christ. They will go far to hear a sermon on prophecy, but show little interest in a practical discourse on victory in everyday life and duty. They fail to apply the teaching regarding the return of Christ to necessary purity of heart and life. "He that hath this hope in him purifieth himself."

An unbalanced diet is good for neither body nor soul. Taking too much of what suits the taste most means the crowding out of some things essential to health, whether it be physical or spiritual diet. An exclusive meat or pastry diet would soon show its ill effects on the body. A one-sided spiritual diet will produce a corresponding condition of soul. We may be careless about these matters and yet maintain a semblance of health, but a real test will find us unfit. Tests will come to both body and spirit, and a breakdown will result if the health is unsound.

## Regaining Lost Health

The rules for regaining lost health are much the same for spirit and body. God's part we cannot do, our part He will not do. A careful diagnosis is the first requirement in either case. Lack of care or skill here



may be fatal. Until we know the nature and seat of the trouble we cannot safely apply a remedy. It is useless to try to heal a sore if lancing is the first requirement, or to pray for filling when our first need is to be emptied.

We may be conscious of a weakened spiritual or physical condition and be ignorant of the nature and cause of it. In that case a physician is needed. Men who have made a careful study of the human body should be able to help us to determine the nature and cause of our physical troubles, and men who have been taught by the Spirit to know the things of the spirit, should be able to help us regarding our spiritual needs. But in either case the aid of the Great Physician should be sought, for there is much that the skill of man cannot do in spite of his boasted ability.

There are some who say that even in spiritual matters man needs none other than human aid, but all such have a sad awakening ahead. A Christian leader, if unskilled in the things of the spirit, may increase rather than lessen the spiritual confusion. Because the life of the patient is to a great extent in hands of the physician, great care is needed in making a choice. We need one who can tell us unerringly the nature of our trouble and its remedy.

#### Removing the Cause

When the cause of our trouble is known it should be dealt with, for no remedy for body or spirit will avail while the cause remains. If our ill health is due to incorrect diet, nothing but the adjusting of the diet will produce health. If it is due to unseemly conduct, a hurtful habit, then the hurtful thing must be removed before any improvement can be expected.

Some pray for healing of the body or the soul with the cause of the trouble still existing, and wonder why they are not healed. In the case of toothache or a thorn in the flesh, they use common sense and have the cause removed, but when the cause is not so apparent, especially in matters of the spirit, they act as if there were no cause.

The way to health for body and spirit is often a way of pain; probing, cutting, humbling, confessing are prerequisites. The way up is down. Some suffer long from toothache because of the fear of extraction pains. Some suffer spiritual hunger and defeat because of unwillingness to confess a wrong.

When the nature and cause of our trouble has been removed, we are ready for the remedy. Fasting and proper exercise are among the best remedies for spiritual and physical ill health. As has been stated, much of our physical trouble is due to faulty eating, hence a fast gives the system time to right itself and for undue accumulations and impurities to pass off. Fasting clears the system, including the mind, and, as all spiritual enlightenment passes first through the mind, a healthy, active mental condition acts helpfully on the spirit.

They who have sustained a prolonged fast seem to be agreed as to its spiritual as well as its physical value. Abstaining from food, from all distracting pleasures, and from other occupations as far as possible, that the heart may be free to med-

itate upon the Word of God and to meet Him, can hardly fail to produce greatly increased spiritual health and vigor.

#### Physical and Spiritual Athletics

Inactivity is the reason for much of the lack of spiritual, mental and physical health and vigor. Much is being written about the worth of physical culture as a means of restoring and maintaining physical health. Would that as much were written about the value of spiritual culture. The Bible speaks of the profit of bodily exercise, also of the exceeding greater profit of exercise unto godliness. A variety of physical, mental and spiritual exercises are necessary for full vigor. Restricted exercises that leave some parts idle limit our powers. Any sluggish part is a drag on the whole. Some of the necessary spiritual exercises are here given.

1. *Continued, earnest prayer*, in which we confess our ills, weaknesses and needs, and seek through the inworking of the Holy Spirit a supply of divine power. Prayer for others similarly needy is very invigorating.

2. *Regular study of God's Word*, that we may hear Him speak to us about the cause and effects of failures and weaknesses. The Bible is God's means of communicating His will to us. He speaks to us through it. In prayer we answer back our submission and seek His enabling.

3. *The exercise of faith*. Faith in God, in what He is, in what He has spoken, in what He has done and will do, lifts us above the threatening storm and enables us to see, in spite of darkening clouds, a way through the mountain of difficulty. It turns despair and gloom into confidence and cheer, and gives a glow of spiritual health and vigor that makes life a joy.

4. *The exercise of hope*. Hope is the anchor of the soul; its sure hold prevents drifting into unwholesome and doubt-producing atmosphere. It dispels mist and keeps the sky bright, and is a real tonic. This anchor is cast up, not down. It is fastened in the inner sanctuary, hence its pull is always upward.

5. *The exercise of love*. This is above all essential. True love is active and seeks expression. Love that is inactive is soon dead. The commands to love God and to love our fellowmen, are the greatest commands given, for they include all others. Love is the test of true discipleship and of true religion. A true disciple will manifest his love for God by keeping His commandments, and true religion manifests itself in visiting the fatherless and the widows in their affliction, and in other such ways. God measures our love by our obedience to Him. Man measures our love and our religion by our treatment of our fellowmen. Therefore our spiritual health is measured largely by our love.

6. *Sacrifice is a vigor-increasing exercise*. Sacrifice made for the glory of God and the good of men will react in wondrous blessing on the actor. There is that giveth and yet increaseth. God began to sacrifice as soon as there was a needy man, for Christ is the Lamb slain from the foundation of the world. It is God-like to sacrifice and to give. It is, therefore, a sign of spiritual health and is health-giving.

7. *Witness bearing is a form of exercise* absolutely necessary to spiritual health and

growth. They who fail in this will be weak and sickly. True witnessing, especially when resulting in the salvation of souls, produces a joy such as nothing else gives, and gives to life a high purpose. The promise of the Holy Spirit's power is coupled with witnessing. Some one has said, "God will not give ammunition to the soldier who is unwilling to fight."

In all such spiritual exercises we get as we give; our strength increases by usage and our appetite for spiritual food grows as we impart. The indolent may get from men but not from God. It has been said, "God gives the Spirit's power to the man on the move." All these exercises may be summed up in Paul's exhortation, "Exercise thyself unto godliness."

#### The Purpose of This Article

The purpose of this article is not to lessen interest in the teaching of Scripture regarding the healing of the sick in answer to the prayer of faith, but rather to emphasize man's part in recovering and maintaining physical and spiritual health. God repeatedly responds to the cry of His people for physical as well as spiritual healing, especially where the help of man fails, but many have not been healed though much prayer has been made for them.

We cannot rightly expect God to heal the ills due to our own errors in life or conduct, until we have done our part in righting the wrongs, any more than we can expect God to forgive the sin of theft while we hold to the stolen goods. If we humbly and fully do our part, then we may turn with confidence to God, and rightly expect Him to do for us what we are unable to do.

We are assured that it is always God's will to grant spiritual healing when the conditions have been met, but we know of nothing in Scripture that gives assurance that the same is true regarding physical healing; and certainly the history of prayer for the sick gives no such assurance.

#### THE PRAYER MEETING

We want you to come to the place of prayer; but unless you have been bending over God's Word during the week, unless you have been facing and fronting the Lord as He stands revealed in that Word, what can you impart? And the danger today in our meetings for prayer and testimony is that, instead of lifting each other up, we let each other down by our superficial experiences and our empty reiterations of dead words. It is an old book about which we are talking, but I am certain that any of you, by studying it patiently each week, can make discoveries of truth which will thrill you as a startling piece of news does. Indeed, the old Book is "good news from a far country." And if a score of you should get possessed and fired with a piece of this divine intelligence, and were to come into our assembly and pour it out, what a kindling there would be among the members on our spiritual hearthstone! O brethren, light your fires anew at God's Word! Let us cease coming to one another for help and enrichment, and come to the Lord and abide in the Lord, "in whom are hid all the riches of knowledge and wisdom."—A. J. Gordon.

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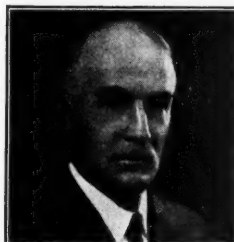
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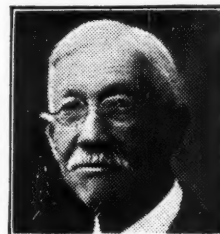
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# Missionary Department

William H. Hockman

## A REPORT WORTH READING

The transformation of a community from superstition to enlightenment and from witchcraft to spiritual enjoyment is vividly pictured in a brief report from one of the native pastors of the North East India General Mission, Mr. R. Ruala, assistant superintendent for the Bawm country, where primitive and downtrodden hill dwellers are beginning to rejoice in the liberty of the sons of God.

"I thank God by whose power this country has been opened, miraculously changing into new conditions. Many houses which before were full of sacrificial instruments used to insure protection against the attacks of evil spirits, are now houses where boys and girls learn to sing Christian hymns and to read the Bible.

"Even the streams to which the Bawm men bowed down each year to pray for blessings on their crops, offering the blood of goats to the stream god, have now become streams in which men and women are baptized to show their repentance from sin and confess their faith in Jesus Christ.

"The most blessed thing to see is the happy countenances of the new brethren—yes, 'the fruit of the Spirit is joy.' They never tire of staying with us to learn more about the Word of life. Many of them killed their pigs and goats for feasting, in gratitude to God and our workers who brought the gospel tidings to them.

## A New Kind of Sacrifice

"One day a man named Tluanguin came to us saying that he was going to kill his old pig of some twenty years, which he had spared so long for an unknown god whom he wanted to glorify by offering it. 'But now,' he said, 'I unexpectedly become the son of the Heavenly Father who loves me and saved me from hell, and I must now kill it to glorify Him; so please come to my house to participate in the feast.' We gladly accepted his invitation and remained one day in his house and partook of his thank offering feast.

"A village where converts are increasing rapidly is Pauking, where lives a spiritually minded lad who studied in the village of Sirte for only one year before he became a Christian. When he returned from his school he was the only Christian in his village. He boldly and diligently preached the gospel in the streets, and now nearly the whole village has become Christian. A new church building stands in the middle

of this village, and they are asking for a school teacher.

## The Old Terror Broken

"Recently a false alarm broke out among the Mogi people who live within the Bawm area on the extreme border and are without Christ. The false alarm was that three hundred armed Lushai men were secretly coming down to hunt their heads for trophies as their fathers long years ago had done. When they saw us entering their village all the men rushed together and formed a circle around us, thinking that we were spies, but we explained that our intention was not to kill but to bring them life through Jesus Christ. They could scarcely believe us.

"These poor Mogi people had spent days and nights without sleep, watching for the Lushai head-hunters, and seeking for a place to escape when they came. How glad we were to tell them that the old enmity was now abolished and that no such dreadful armed men could be found any more



Superstition-bound Africans provide small grass huts (center of picture) to accommodate evil spirits, so they will not come into the dwelling house and cause trouble. Food is placed in the broken pottery for the spirits.

in the Lushai hills, since the Christian religion had utterly changed the Lushai people.

"Let us praise the name of the Lord Jesus for what He has done for this poor country. Night is being changed into day, and there is a spiritual dawn approaching in dark Bawm country."

## ANSWERS TO PRAYER IN TEMPESTUOUS CHINA

In brigand-ridden Shensi, there were twenty-eight baptisms at Hancheng and fifty-four at Hoyang. All the candidates had to reside at their central church compound two weeks for instruction before they were examined for baptism.

The poverty existing on the other side of the Yellow River is appalling. Long droughts, fightings and robbers have done their worst. From the midst of opposition and difficulty good Christians emerge. Men and women walked one, two, three days' journey, carrying food and bedding, to attend those special meetings. Their faces were seamed and seared. Their clothes often threadbare and patched, but clean.

One old man, as he stood up to give the reason of the hope that was in him, told how impossible it was for him to get the wherewithal to attend those meetings. Being greatly desirous of doing so, he knelt down and told his Heavenly Father all about it. He then went out to work in the fields, and while hoeing he heard a click, stooped down to look, and there was a silver dollar! God had answered prayer. His face literally shone with joy.

"Have you ever had any answers to prayer?" asked one of the assembly of an old man.

"Oh, yes," he replied, "when the brigands came to my village we were just at evening prayers. The family continued in prayer while I went to meet the brigands, praying as I went that the Lord would not let them take my fur coat; so I was surprised when they asked me for it. I prayed as I undid each button, 'Lord, do not let them take my coat.' Unfastening the fifth button I took it off. They looked at it, and *threw it back at me.*"—Mrs. Robert Gillies, in *China's Millions*.

## IF ONE GO TO THEM FROM THE DEAD

Rev. A. W. Bailey, of the South Africa General Mission, writes of some unusual experiences had on a recent journey through native villages in Angola, Portuguese West Africa. The following incident is selected from an article appearing in the *South African Pioneer* under the caption "He Knoweth Not How."

"A few days later we rode into a rather large village on the Chikulwi River, dismounted, and sat down to wait for our carriers and lunch. The men greeted us. I inquired as to their knowledge of the gospel. They brightened up, and one said in substance, 'One of our neighbors here died, went to heaven, and was sent back to witness to us. He gathers us day by day and teaches us, and we pray together.' Soon afterward an intelligent native came, greeted us, and sat down. My informant said, 'This is the man.'

## A Startling Testimony

"He told me his story in a very simple straight-forward manner. He had been very ill, suffered severely, died and went to the other world. He saw the beautiful city, and also the mouth of the pit with volumes of smoke ascending, and heard the wails of the lost. Two angels of God came to him, laid hold on him, put him through a process of cleansing, and robed him in new garments. Then they commanded him, in the name of God Himself, to return to earth and witness. This he has been doing to such effect that the whole community has been moved, and the surrounding villages as well.

"When the people were all called to—

Moody Bible Institute Monthly



# Mountain Children Are Eager for Testaments and Gospels

## Teachers are Calling for Thousands of Scripture Portions and Moody Books

In a single mountain county of Kentucky ninety-six school districts report no Sunday-school! In this county alone there are believed to be more than 7,000 children without any Christian training.

Public school teachers are stirred with the sad spiritual neglect of their pupils. One writes: "I'm a teacher in the mountains of Kentucky where a Bible is scarcely known. If you have anything in the way of books I could use in the rural schools I would be so pleased to have them. There isn't a child in my school that knows what a Bible story means!"—D. B.

A wonderful opportunity has opened to us to reach the entire county with the Gospel message in print through the public schools. Probably 10,000 children and as many more home folks can be quickly evangelized with Gospels, Testaments and Moody books for children on the way of salvation. The Gospel books will be used as supplemental readers in the schools and afterwards circulated among the adults.

## Remarkable Interest In Bible Memorizing

Children are eager to earn their Testaments by memorizing choice salvation texts. Last school year over 20,000 children engaged in storing the Word of God in their minds. Teachers reported marked changes in the conduct of their pupils. Many children expressed their desire to become Christians. In some districts revivals followed and Sunday-schools were organized.

**Won't You Have Some Share**  
in planting the seed of eternal life in the minds of mountain youth?

**There will be some we cannot reach without your help.**

It costs only ten to fifteen cents per child to provide Moody Colportage books, Scripture portions and Testaments. How can a few dollars, or a few cents, be invested with greater assurance of eternal dividends? \$5.00 will supply books and "portions" for an ordinary school. \$1.00 will supply seven well-bound Testaments.

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Fifty thousand other mountain children as bright as these await the opportunity to earn Testaments by memorizing Scripture.

## How God Uses the Printed Page

West Graham, Va.

The children are delighted with the stories. Some have read practically all the books. Twelve have accepted Christ as their personal Saviour. Fifteen have memorized the required selections to obtain a copy of the book of John.—J. L. B.

Amissville, Va.

One little boy in the third grade who memorized the tract "Four Things That God Wants You to Know" and read the Gospel of John clear through in order to secure a Testament said: "The reason I worked so hard to memorize this is because I wanted a book that would teach me how to be saved."—S. R.

Piedmont, W. Va.

Words cannot express my deep appreciation for the Testaments. If you could have seen the children's happy faces when I gave them the books, I think you would have felt fully repaid. In some of the homes into which the Testaments went, there was no other book concerning religion—not because the people are unbelievers, but simply because there was not money to buy anything of that nature. The parents were as pleased as the children. They also eagerly read the books you sent to us at the beginning of the year.—Y. McH.

Bowen, Ky.

This is Friday, and I brought the Gospels of John and the new memory work to be done to the children on Monday and most of them know the passages already. The day I brought them over, half of the children stayed in both the recesses and noon, of their own accord studying them.—M. K.

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gether we asked them if they sang hymns. 'Yes, one,' they replied. A large, light complexioned man started singing, as a solo,

"All ye men, arise ye,  
Run ye to Jesus swiftly.'  
All joined in the chorus,  
"Run ye to Jesus,  
Swiftly, swiftly, swiftly.'  
Again the soloist was heard,  
"All ye women, arise ye,  
Run ye to Jesus swiftly.'  
And then followed the astounding volume of the chorus,  
"Run ye to Jesus, swiftly,  
And be ye saved.'

It was sung in the true minor mode of the unchanged African and was thrilling."

#### CURSE THEM AND LET THEM DIE

In the Garkida district of Nigeria, British West Africa, in a territory about sixty by eighty miles, Dr. A. D. Helser reports that there are at least three thousand lepers, three per cent of the total population. Ninety per cent of the lepers are paupers. The nearest leper hospital is over a hundred miles away, where the government is helping a few cases.

Dr. Helser says the attitude of the

Nigerian people toward lepers is, "Curse them and let them die." He tells of his early days in Nigeria, when the sick and dying were brought to him and he was able to give some help to all but the lepers. He finally determined to include them also, at least a few of them. As a beginning he went to the father of nine-year-old Dziga, who had leprosy in the early stages, and asked if he could treat the boy. The father said, "Yes, if you will promise to kill him after you have cured him." Dr. Helser said, "Of course I wouldn't do that, but if you will let me have the boy, I will promise you that you will not be bothered with him again." The father agreed, and the boy, now well, has been put in a mission school. That was the beginning of a medical work for lepers which has extended to 103 cases.

One day Dr. Helser met a leper man running away from a hospital. He asked him, "Where are you going?" The leper replied, "Witch doctor say soon you have us fat enough to kill, and make gun oil for white men."

Contrast the lot of a leper, subject to native prejudices and superstitions, with that of a leprosy patient receiving modern, sci-

entific treatment under Christian mission auspices. The American Mission to Lepers is appropriating \$4,000 a year for four years toward the cost of huts, medicines and equipment in connection with a twenty year program which Dr. Helser hopes will stamp out leprosy in Nigeria.

#### STRIKING CHANGES IN NEW GUINEA

Near the former mission station of Bogadjin, New Guinea, back of a large native village named Bom, stands a great wild rubber tree, about one hundred and fifty feet high. It overtops all other trees and exceeds them greatly in the spread of its branches. As recently as twenty-five years ago, the inhabitants of the nearby villages regarded this old tree as sacred. The space underneath its branches was kept clean, since it was the place where all festivals were celebrated connected with Asa, the secret cult of the Papuans. If a woman or child had approached the place during a festival they would have been put to death. This secret cult was related to belief in evil spirits and the worship of ancestors.

At festivals weird music was played on strange instruments, long bamboo rods, calabashes and rattles made of hard shells. As soon as the music was heard all the village folk knew that Asa had come, and they were kept in fear and trembling as long as the celebrations lasted.

Under this tree various tribal ceremonies and rituals took place, and for months the dull sound of the tom-toms and other nerve racking music resounded. Magic articles were kept and the magicians practiced their dark arts there. Great orgies led to most shameful acts. The Asa cult was the greatest obstacle to the gospel, and if a missionary tried to raise his voice against these practices he was silenced by fierce threats.

#### What a Change!

Now Rev. A. Hoffman, of the Dutch Mission writes:

"In 1929, a quarter of a century after my first visit, I returned to the village Bogadjin and visited the ancient Asa place. The old giant tree was still there, but it was grown around with underbrush. The hut that used to be there was destroyed. A good road led close to the former terrible place, and now men and women and children walked there without fear. The place has lost its terrors. The ancient magic is gone forever. In the villages of this region there were only two people left who were still heathen, while all the rest had become Christian. The younger generation know nothing of the mystery of the giant tree monster, and the older men were ashamed.

Nearby is a well kept Christian cemetery, with all the graves marked with neat crosses on which are printed the names of those buried there, together with Bible verses. Whenever a new grave is dug in a cemetery a native pastor gives a joyful testimony to the living hope in Christ. The gospel has been victorious!—*Missionary Review of the World.*

#### OLD CUSTOMS REVIVED IN WEST AFRICA

The past few years have seen a marked

Moody Bible Institute Monthly

## The Soviets' Challenge to Christianity!

Is Russia Succeeding in Defiance of Christianity?  
Is Atheism Supplanting All Religion?  
Is Christian Worship Being Entirely Prevented?  
Are Christians Being Persecuted for Their Faith?  
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recrudescence of old time customs. It seems as though Satan were making a desperate effort to hold his own. Twice has the government's administration of the Bimbi subdivision and once that of the Edea district, had to investigate charges of murder; but, it is to be noted, each time in connection with a chief. As he was about to expire this leader announced that his people must send the spirits of nine persons to accompany him to the spirit world so that he would be "somebody" over there or he would come back in the spirit to torment them until such time as they would do as he requested. Not wishing to be thus plagued, those still under the bondage and fears of former days proceeded to act. Several men are now serving prison sentences for the murders committed and discovered. Knowing these people as we do, we have reason to believe that by poison or other means, the requisite nine, sacred number of the Basa, will finally be sent to join their departed chiefs.

One highly reported way to get rich is to join the "Flay Masings," as the cult is called, which is supposed to have the necessary "medicine" to make rich any man who will join and pay the price. The price required is to sacrifice a human being, someone near and dear to the would-be rich one. "Flay Masing," we learned after much inquiry and investigation, is a corruption of "Free Mason," a name this cult seems to have taken to itself when those who introduced it first came to the Cameroun from somewhere up the coast.

The local boss of the government ferry over the Sanaga River had a nephew suddenly and mysteriously take ill and die in great agony. The old man was suspected, and with good reason, had the matter brought to trial before the high court of the clan. He was acquitted on the ground that the river had not claimed any sacrificial victims since the boy died. Had he been guilty, a canoe would surely have capsized and the people been drowned.

#### A Bright Spot

In contrast to the devil's doings, there are notable instances of the work of God's grace in the hearts of some of these people. Sometimes the Lord seems to jolt people into the kingdom, as in the case of one of our neighbors. This man has twice reformed, and twice gone back. But recently in traveling on a truck overloaded with his fellow countrymen, clinging on as ants to a piece of sugar, he was bounced off as the truck rocketed over an improvised bridge. He landed so hard that he bethought himself of all his sins and hardness of heart, and on reaching home made straight for the pastor's house. "This time it is real and lasting. God helped me not to be killed as I now know when I fell off that machine. Now I am going to send all my wives except the first one back to their own towns, so I will not be tempted to take them back again. I am a person of God from now on!"—*The Drum Call*.

#### DR. STIRRETT HAS A THRILL

The *Prayer Helpers' Messenger*, of the Sudan Interior Mission, prints a brief extract from a letter written by Dr. Stirrett on the occasion of his visit among the Gbari people:

"Oh, what a pleasure to sit down at the September, 1931

Lord's table with these Gbaris for whom one has labored and prayed. Sunday morning they were gathered in from various towns and villages. I think they will soon be obliged to enlarge the present church building. On Sunday afternoon after church service we went to the Hausa section of the town. Yepwi (the evangelist) gave an excellent address to the Moslems gathered in the open market place. In the evening the service was conducted by Yepwi. They sang many of their sweet native melodies. He reads and speaks Hausa fluently, though a Gbari by birth. He read from the Hausa New Testament and explained verse by verse in Gbari. The gospel of Christ has already shown its mighty power here. I would scarcely have known Yepwi's wife, such a change has come over her since she yielded herself to Christ. She was one of the hardest, most stubborn-hearted, almost nude pagan women I ever saw. Now she seems so different. Truth, sincerity, love seem to be readable in her face, and such may be said of many others here. Praise God for the transforming power of the cross."

#### FOR THE BLIND OF THE WORLD

The Mission to the Blind in Heathen and Bible Lands is helping the blind in twenty-one parts of the world. Their aim is to save infants, to rescue blind castaways, to support blind evangelists and Bible women, to help supply Scriptures to the blind. The twelfth annual report shows encouraging progress and great need. In Palestine over ninety per cent of the population is said to be suffering from eye trouble. In India several blind evangelists are supported. Other lands where help is given to these sufferers include China, Japan, Korea, Burma, the Philippines, South America, West Africa, and Fiji Islands.—*Missionary Review of the World*.



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ment in Yiddish. This work is the fruit of years spent in research of Old Testament prophecy by Evangelist Sidersky. Thousands have been distributed and hundreds of Jews have claimed Jesus Christ as Saviour and Lord through its reading.

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## SUNDAY SCHOOL

Numerous letters have been written to me asking if, in my opinion, children, usually boys, should be sent to Sunday School when they did not want to go there.

My experience with Sunday Schools has given me a great deal of sympathy with the boys. Here and there one finds Sunday Schools that are well organized, have a course of study, graded classes, and trained teachers. These schools have no, or very little, trouble in holding their pupils. But I regret to say such Sunday Schools are in the minority.

In most of the Sunday Schools that have come under my notice there is little or no organization, no course of study and no trained teacher. In fact, the teacher is usually missing. The children gather in the space assigned to them, uncomfortable in their Sunday clothes, awed by the solemnity of the occasion, and fidget about until somebody comes along and says: "No teacher today, boys? Well, I'll see if I can find some one for you."

He goes to the young people's Bible class and asks for a volunteer for Miss Absent's class. Nobody volunteers. He asks one of the most attractive young ladies if she cannot help out just for today. "Oh, no, really I couldn't. You see I don't know a thing about the lesson. I couldn't do it. I wouldn't know what to do."

Nobody else offers. A doubtful glance about the circle assures him there is no help to be had there. Reluctantly he goes to the men's Bible class. "Will somebody please come along with me and take charge of Miss Absent's class today? She is not here. And the boys are waiting."

Mr. Busby, the bank manager, gathers his Bible, his lesson pamphlet, his glasses, his overcoat, stick, hat and gloves and, sadly enough, follows the relieved superintendent to where the weary waiters are camped. They look up drearily and at the sight of their drafted teacher sink back into gloom.

"Good morning, boys. Let's see. How about the attendance? Anybody got the book?" Nobody has. "Well, we'll skip that for today. Anybody know the Golden Text? Learn any verses to recite? No? Well, we'll skip that today. We'll read the lesson. The boy on the end begin."

Would you want to go to Sunday School? Neither would I.

The Sunday School teacher can be a tremendous force for good if he is the efficient sort. But there is no sense in forcing children to go to a Sunday School that does not function. The end is worse than the beginning when that



Eighty-seven per cent of all Sunday School teachers fall below the lowest standards which are accepted by the state for rural school teachers.

is tried. How long is it since you visited the Sunday School to which you wish to send your child? Exactly how much personal interest have you taken in it? Consider and then try to plan a really helpful happy Sabbath day for the children.—Angelo Patri in the *Chicago Daily News*.

## TRAINING THE CHILD

There is considerable food for thought for parents and teachers in the statements made by Dr. W. E. Blatz in a lecture at Convocation Hall the other day regarding the influences that go to the molding and shaping of the character of children. The primary factors, he found from data collected, that best minister to a normal development of young people were stability of the home, attendance at Sunday School, the use of library cards, and a regular allowance.

Human experience has confirmed the soundness of these principles. While it will always be true that exceptions will be found to invalidate all the rules laid down for moral development and character building, it has generally been found that where these simple precepts are observed by parents young people seldom go wrong. If home training is right, and if this is backed up by Christian instruction through attendance at Sunday School, a growing boy or girl commences life under the best auspices, and with a background of moral stability that will stand in good stead in time of storm and stress. The pity of it is that more parents do not realize how true this is.—*Toronto Globe*.

## THE INFLUENCE OF A SUNDAY SCHOOL

Value of Sunday School work is sometimes questioned, and even Sunday School teachers have been skeptical concerning the efficacy of their work. It will probably be a source of encourage-

ment to them to learn of the marvelous record of a Sunday School organized in the mountains of Kentucky in 1855.

From that little school in the backwoods there have gone out seven ministers of the gospel, one missionary, one candidate for vice-president of the United States, one lieutenant governor of Kentucky, seventy-two school teachers, thirteen merchants, ten lawyers, and thirteen practicing physicians. No person connected with this Sunday School has ever been convicted of a crime.—*Heidelberg Herald*.

## THE POWER OF PROPAGANDA

The continual dripping of water will wear away the hardest rock. There is a tremendous power in persistent propaganda, whether it be good or bad propaganda. Absalom's sycophantic propaganda in Israel won the throne temporarily from his father David. The simple style of Caesar's Commentaries has made them ideal for the beginner in Latin for centuries, but they were written as propaganda for the Roman populace, and accomplished their purpose in making their author emperor, and his very name became in subsequent history a sort of general title for other emperors, such as the Romanoff Czars and the Hohenzollern Kaisers. It was the propaganda of William Lloyd Garrison, Harriet Beecher Stowe and John Brown that eventually freed the American slaves. It was a rather far cry

from John B. Gough to William Jennings Bryan, but they and their temperance allies gave the forty-eight states of the Union the Eighteenth Amendment. There is at present quite a powerful propaganda to repeal it. Mahatma Ghandi's singular propaganda threatens to lose India to the British crown.

There has been in history no more remarkable propaganda than that of our own day in the Red menace, aimed at ushering in a "new social order." It is remarkable that it emanates from one nation but has a globe-girdling reach. Heretofore in history propaganda has been more or less local, national rather than international. The country responsible for this proganda would take the world under its wing. It is a propaganda 25,000 miles in circumference. It appears on the surface to be so preposterous that even the "salt of the earth," the good men and women who make up the real Christian Church, are inclined to say it will fall and be crushed under its own might. But will it?

It really behooves God's people to take a look at the seven league boots in which the Red menace is striding. Jack London the story writer, first president of the Inter-Collegiate Socialist Society, began a tour of American universities and schools in 1905, and was disappointed at the coolness of his reception. American colleges, he declared, "were clean and noble—practically so—wholly so—but not alive." But that is not true today, a quarter century later. For present day conditions read about the Milwaukee Student Conference in *The Red Fog*. This is but one instance of the progress the Red propaganda has been making.—*Christ Life*.

#### HOW MUCH DO WE WORK?

Some people, both pastors and laymen, make heavy going of the work in the Church. They are everlastingly talking about their exhausting labors. We have for years been noting, sometimes with amusement, sometimes with a degree of impatience, how enervating any expenditure of time and energy in the Lord's vineyard seems to be. Many of our young folks, accustomed to a pretty hectic social pace and to hours of retirement often not far removed from sunrise, find a meeting, or an extra choir rehearsal, or the heading of a committee, most exhausting and assume an attitude bordering on physical collapse which would indeed seem pitiful if it were not so evidently assumed. A voting member finds a congregational meeting a most debilitating adventure, while the same number of hours spent on the bowling-alley pass all too quickly. Even among the clergy there is far too much idle talk of the amount of work which the pastoral office entails. It is difficult to find a pastor who will admit that any other pastor does more work than he.

Let our "exhausted" Church workers sit down and figure how many hours of active work they are devoting to the Church. The hours of pleasurable pastime and recreation should not be counted. We believe that such a mathematical computation will prove a real

revelation. The Devil likes to foster among the children of God what we might call the "exhaustion complex." The "tiredness" of which many Church workers complain is ninety-five per cent a mental condition, superinduced by selfishness and by disinterest in the cause of the Lord. The best workers in the kingdom of God do little complaining about their work and have no time to appeal for recognition and sympathy by looking and talking "tired." They are too busy and too interested to expend energy in drooping and looking wilted.—*American Lutheran*.

#### WHY UNEMPLOYED MINISTERS?

Why all this hue and cry about unemployed ministers? Are they still under the Commission to go and preach the gospel to every creature? Has every creature heard the gospel message?

Then why are preachers unemployed? Why do they not get out, obeying the Lord and trusting the people, and preach the gospel? Is there not a vast field for the preaching of the gospel today? Are there fewer lost people today than when our Lord gave the Great Commission? Then why is any preacher unengaged?

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I recently read an article in the *Baptist Messenger* of Oklahoma, under the heading "Overproduction." In it the writer says: "There are thousands of worthy preachers who are weeping for

places to preach, but they are waiting for the Lord to send them to the right place."

The above statements hit the heart of the trouble. Does God command us to sit down and "wait for the Lord to send us to the right place"? Or has He commanded us to go to every place and preach the gospel?

Now the whole article shows a wrong attitude towards the ministry. Just so long as preachers sit around and wait for the Lord to pick them up and put them in a good pastorate, or wait for their brethren to give them a "pull" which will land them in a good pastorate, there will be preachers unemployed and a large part of the world still unevangelized. God helps those who help themselves by obeying His command, "Go."

Perhaps the greatest trouble with the ministry today is the fact that we have largely lost the pioneering spirit in evangelizing the world. If our ministry today was permeated with the spirit that fired the soul of Hudson Taylor our preachers would find plenty of places to preach and plenty of people to hear the gospel. The faith of Hudson Taylor would enable them to say with Hudson Taylor, "God's man in God's place, doing God's will, in God's glory will never lack for God's support."

Brother preachers, we are not called of God to fill good pastorates, but to preach the gospel of salvation to a lost world. There are entirely too many "good pastorates," and too many big churches showing poor returns, in reaching a lost world, for their investment.

Any preacher whose soul is on fire for lost souls and who will follow the guidance of the Holy Spirit will find places where he can deliver the message. Now we do not say he will get a big salary. However, the man who is thinking more about what he is getting out of his work than what he is putting into it will always prove a failure, whether in the ministry or elsewhere.—W. D. Nowlin, in *Western Recorder*.

The greatest danger to the Book comes not from unbelievers who run their knives through it from Genesis to Revelation, but from believers who cut out portions of the Book, rejecting parts of it here and there. Some reject this story and some that. Some reject this moral precept and some that. Some reject this doctrine and some that. With some the difficulty is the virgin birth of Christ, with others it is the resurrection of Christ, and with still others it is the second coming of Christ. No one doubts that there is a place for the scholarly examination of the origin, history, authorship and meaning of the sacred Scriptures, but certainly there is no place for the ruthless vandalism that is fast destroying a belief in supernaturalism.

Those who have shaken the faith of men in the Word of God have assumed a grave responsibility. It may be that they have been engaged in trying to establish the Word the more firmly, but they have talked much and written much before they have reached safe and sane conclusions, and in heralding to the world their thought processes, they have done irreparable injury.—*Watchman-Examiner*.

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#### IN SPITE OF THEMSELVES

People are often blessed in spite of themselves. Have we ever stopped to think how many blessings have come into our lives that we not only did not deserve, but for which we did not even ask God? Probably some one else asked God in our behalf. Dr. Norman Harrison makes the statement that in the Gospel records "three times as many were healed and helped through the intercession of others as obtained this blessing through their own asking." Undoubtedly the same ratio, or a greater one, is true today. God has given us the great privilege of intercessory prayer so that many others may have blessings through our praying who otherwise would never have these blessings at all. It challenges and sobers us to realize that the converse is true: if others are blessed in spite of themselves because we ask God in their behalf, then some may fail of blessings that God longs to send them because we fail to ask in their behalf. Let us not rob friends, fellow workers, missionaries, the saved and the unsaved, of that which God can give them only if we are faithful in prayer.—*Sunday School Times*.

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# Truth Illuminated

William Norton

## "WHICH DID GOD BELIEVE?"

The head of the family at the morning meal asked the blessing as usual, thanking the Lord for the things so bountifully provided. Immediately afterwards, as was his bad habit, he began to grumble about hard times, the poor quality of the food he was forced to eat, the way it was cooked, and much more. His little daughter interrupted him: "Father, do you suppose God heard what you said a little while ago?" "Certainly," with the confident air of an instructor. "And did He hear what you said about the bacon and the coffee?" "Of course"—not quite so confidently. "Then, father, which did God believe?"—Onward.

\* \* \*

## HIDDEN RESOURCES

A woman died in South Norwalk, Conn., who was supposed not to have a cent in the world. Her son, who was about to vacate the house, decided to take up an old carpet in one of the attic rooms in which discarded furniture had been stored. To his astonishment, he found two layers of bills, which almost covered the entire floor. There was almost a bushel of them; and, when they were counted, it was discovered that they amounted to between three and four thousand dollars. What a poor use of money this was!

*Yet there are many who make the same poor use of their faculties, hiding them away under sloth and selfishness when by exercise they would have increased and when by putting them out at interest they would have multiplied. Our Master expects of each one of us the careful administration of His gifts to us.—Westminster Bible Class.*

\* \* \*

## TRUE FRIENDSHIP

I cannot get out of my mind a little lad who took me by the hand as I entered the ground of the hospital for the insane in Canton, China. It was not a pleasant place to visit. Why this little lad was there, having the freedom of the place, I did not ask. There was a wistful and far-away expression in his eyes. He kept a sure and firm grip on my hand as we went through the buildings. Every now and then he would look up and in quite good English he would say, "You are a friend of mine," and looking into his searching face I would say, "Yes, son, I am a friend of yours." There he stands in my mind representing the other side of the world and saying for all little lads like himself, "You are a friend of mine." *Yes, by the grace of God, I am a friend of his because of the friendship that knows no barrier of race or religion.* It is when we see the horizon lift that we remember the words of Jesus, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and these shall be one fold, and one shepherd."—Hugh T. Kerr.

## WHICH SHALL WE BE?

There is a pretty story about the gravel walk and the mignonette: "How fragrant you are this morning," said the gravel walk. "Yes," said the mignonette, "I have been trodden upon and bruised, and it has brought forth all my sweetness." "But," said the gravel walk, "I am trodden on every day, and I only grow harder."—*Sunday School Chronicle.*

\* \* \*

## EMPHASIS MISPLACED

No missionary would ever be justified in going to India or China and saying, "Now we must try to be good, or try to be like Jesus." That is an added burden instead of an added power, and the Indian knew the importance of effort before the birth of Christianity. It is just here that so many people's religion fails and shows itself to be a difficult thing, because of course it is difficult, as Dr. Maltby would say, if we insist on "carrying the thing that ought to be carrying us," for, as Samuel Rutherford said, "Religion ought to be the kind of burden that sails are to a ship, that wings are to a bird," an added power rather than an added burden.

*Many sermons fail because they insist on some obligation people must fulfill more than they emphasize a power which enables them to fulfill all their obligations and have energy left to be quiet of heart and radiant of soul.—Leslie D. Weatherhead, in Jesus and Ourselves.*

\* \* \*

## THE CROSS

"Ye in me" must always precede "I in you," for "Ye in me" signifies position, while "I in you" denotes possession; and there never can be possession until there is position. The scion must be grafted into the tree before the life-giving, fructifying sap can enter the grafted twig. And it is only into a wounded stem that a graft can be set.

Some time ago, near my home in Florida, I had occasion to visit a citrus nursery and I asked the man in charge to show me how he grafted fruit. He willingly complied, and led me to the grove of young trees. He then carefully cut from a little sapling a very small twig with a swelling bud at the end of it, and proceeding to another tree near by he deliberately cut in the back of it a cross, and where the tree was expressly cut to receive it, he deftly inserted the scion. To assure a perfect graft he bound about the scion and the tree a bit of adhesive paper to hold it steadily in place until the twig had time to interlock its fibers into the woody structure of its foster parent.

*"Having therefore boldness to enter into the holy place through the veil, that is to say, his flesh" (Heb. 10:19).—E. J. Pace, in The Dawn.*

## NO PARDON WITHOUT REPENTANCE

In the *Richmond Register* this case is recorded. A man named Samuel Holmes, who was in Frankfort jail undergoing punishment for murder, received a visit from his old school mate, Lucien Young. The Kentucky legislature had recorded, some years before, its appreciation of Young's bravery in rescuing several lives from a wrecked vessel, and when Young, moved by Holmes' condition, made an appeal to Governor Blackburn for his pardon, the governor, remembering his brave action, relented and signed the pardon for his sake. With the document in his pocket, Young hastened back to the prison to tell the good news to his friend. Before telling him, however, that he had come to make him a free man, Young, after talking awhile upon other subjects, said, "Sam, if you were turned loose and fully pardoned, what would be the first thing you would do?" The convict at once responded, "I would go to Lancaster and murder Judge Owsley; and then a man who was a witness against me." Young uttered not a word, but turned mournfully away, went outside the prison wall, took the pardon from his pocket and tore it into fragments!

Observe, the pardon of the governor was granted absolutely and alone for the sake of the prisoner's friend. The character of the convict, his state of mind at the time, his conduct while in prison—these and similar considerations had nothing whatever to do in influencing the governor to issue the pardon.

Again, the friend of the prisoner carried to his cell a full and unconditional forgiveness. The governor did not say to him, "Go to the culprit and talk with him, and if you find him to be one to whom I can consistently show mercy, I will consider the case." On the contrary, he sent an unconditional pardon to him. The bearer carried it in his pocket, signed and sealed, and ready to be delivered. He could say to the condemned man, not, "The governor will forgive you," but "He has forgiven you, and I am authorized to declare to you the fact."

And finally, the prisoner remained under condemnation in spite of the governor's pardon, because he had no penitent heart to receive forgiveness. Did the governor condemn him? No; he pardoned him. Why was he executed then? Because he would not abandon his sin. Did the friend who came with the message sentence him to death? No; he brought the announcement of deliverance from death. What, then, was the condemnation? That the executive would not relieve him? No; this was his condemnation, that when forgiveness was offered him he would not be forgiven, because of the hardness and impenitence of his heart.

*Shall God's grace have been extended to you in vain, O souls for whom Christ died? Answer now, while the messenger of Christ has the pardon in his hand.—The Dawn.*

\* \* \*

## THE MEANING OF CHRISTIANITY

Human innocence is not to know evil; Christian saintliness is to know evil and good, and to prefer the good.—F. W. Robertson.

# Practical and Perplexing Questions

Carl Hanson

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## EZEKIEL 33

A. J. Q., Flagler, Colo.

**Question:** Does our responsibility under God resemble that which is set forth in Ezekiel 33?

**Answer:** The awful responsibility under which a messenger of God labors is as great now as in the time of Ezekiel. Any and all conscious and deliberate dilly-dallying with the message given us by God will surely bring doom and destruction in its wake.

## WHO IS THE MAN?

E. B. W., Kewanee, Ill.

**Question:** Who is the man in Genesis 37:15, and of whom is he a type?

**Answer:** It is not given us to know the identity of this man, and it is a waste of time to be guessing at it. He is the type of nobody. That is not saying that the incident may not be used as a similitude or allegory, illustrating some particular idea of one kind or another, but such accommodation should not be mistaken for interpretation.

## A USELESS PREACHER

A. J., Chicago, Ill.

**Question:** Should one keep on attending church and prayer meeting when the preacher is absolutely no good either to pray or preach?

**Answer:** "Absolutely" is a very uncompromising term. If the preacher is absolutely no good, he must be worse than Balaam's ass. Read Numbers 22:21-34, and let that historical incident serve as an allegory. The ass entertained at least an apprehensive fear of the angel of the Lord, while the prophet riding on it was obdurate and insensible to everything except to having his own way. Now, would the prophet have been better served if he had obtained another ass? Did it help matters that he smote the ass? The two eventualities may be tried even in case of a less than usual preacher and an impatient church. But will anything be gained thereby?

How would it be if the church members should come together twice a week for seven weeks, praying and reading in unison Psalm 51 seven times at each meeting? And that the preacher should do likewise, shutting himself up somewhere, and on his bended knees repeating this Psalm seven times, twice a week for seven weeks! Would not then a new era begin for everybody concerned?

It may be that the angel of the Lord is standing in the way, and his sword drawn in his hand, to withstand both church and preacher. Seek ye therefore the Lord, while He may be found in mercy and in truth.

## WHY KEEPING SUNDAY?

S. G., Perry, Ia.

**Question:** Why are Protestant Christians keeping holy the first day of the week?

**Answer:** Read brochure by R. A. Torrey: *Ought Christians to Keep the Sabbath?* (The Bible Institute Colportage Association, 843 North Wells St., Chicago, Ill.).

## ANOTHER WAR AND THE CHURCH

A. M. E., Tokio, Japan.

**Question:** Do you think it possible to have another war? If so, will the Church be taken up before it comes?

**Answer:** Scripture testifies to the fact that wars and rumors of war shall continue to the end. We should, however, strive for peace according to the program laid down by the Prince of Peace. We should, moreover, be prepared for war, for the Prince of Darkness still, in a considerable measure, rules over this world. These two opposite principles should be our guide in the practical affairs of this age, internationally considered.

Is the Church to be taken up before another war? The answer is: God alone knows. For who is he among us who can determine beforehand that the next war will be the last war before the inauguration of the final tribulation? If, on the other hand, the next war should prove to be this inauguration, then the Church of God surely will be taken up in time. As a quite formidable array of indications seems to point to the winding-up of the present dispensation in the near future, the watchcry of our Lord should go out to each and all: "Behold, I come quickly; and my reward is with me" (Rev. 22:12).

## WINE, FERMENTED OR UNFERMENTED?

A. W. A., Kismet, Kan.

**Question:** Was the wine that Jesus used at the Lord's supper fermented? Did He make fermented wine at the wedding feast in Cana?

**Answer:** It is probable that the wine Jesus made at the wedding was unfermented, for it was new wine and not old. And it was partaken of as unfermented by the guests, for we know that from six to twelve hours had to elapse before fermentation set in. As to the wine used at the Lord's supper, if it was the kind usually used in Palestine, the probability is that it was fermented, but practically non-intoxicating. We know that after the time of the Maccabees the custom was to dilute the fermented juice with from two to three parts of water, making it practically an innocent beverage.

## STOCKMARKET SPECULATIONS

V. R. P., Chicago, Ill.

**Question:** In regard to modern investments, stockmarket speculations and gambling, what is the ethical aspect?

**Answer:** Stockmarket speculations are practically the same as gambling; not the stockmarket in itself, but the speculative aspect thereof. For what is gambling but putting up something of your own in the hope of getting a great deal more in return, which you have not, in any possible way, earned. It is trying to get something for nothing at the expense of some other party. This description of gambling covers stockmarket speculations as well.

## THE CREATION OF EVE

I. V., Chicago, Ill.

**Question:** Was Eve created in the image of Adam or in the image of God? Is there any equality of men and women?

**Answer:** We have in Malachi 2:15 an indication that Eve, considered as a rational being, was created in the same way as Adam, that is, direct by the inbreathing of God's Spirit. The prophet is condemning the practice of polygamy, and is adducing the creation of Eve as the mainstay of his argument, as follows: "And did not he (that is, the Lord) make one (that is, only one woman)? Yet had he (the Lord) the residue of the Spirit (which He had not exhausted in making Eve)." Consequently, the Lord might have made, by the residue of the Spirit, more than one Eve and given Adam several wives, if so had been His will (Henderson on Malachi).

The last book of the Old Testament thus completes the ethics of the first by making polygamy an extraneous institution, invented by man, and not sanctioned by God in creation. Malachi also completes the Genesis account of the creation of man, by intimating that, while Eve's body was taken from man, she, as a rational being, was created direct by God's inbreathing of His Spirit, the same as Adam.

Hence the perfect equality of the two before God. And hence the possibility for a woman to become a child of God through regeneration. The two are not inter-dependent but self subsisting persons before God. Each may be conjoined with the Lord in one Spirit, independent of the other.

## JACOB AND ESAU

D. G., Rensselaer Falls, N. Y.

**Question 1:** Is it likely that Esau would have turned out differently, if his mother had not plotted against him?

**Answer:** No, not very likely. Circumstances, then as now, are not the all-determining factor in any man's life. And what is more to the point, Esau was placed in the best possible environment during his entire life. Abraham was his grandfather, Isaac his father. He grew up in a household of faith and godliness and in a moral atmosphere far superior to any among the Gentiles. He knew the value of the birthright which he threw away for a moment's carnal satis-

Moody Bible Institute Monthly

faction. The man's perverse nature would undoubtedly have asserted itself, no matter what his mother had done or left undone.

**Question 2:** Was Esau entitled to the pottage of lentils?

**Answer:** No, not at all. It belonged to Jacob. Consider that the patriarchal household evidently was divided into

groups, and that Esau came not to his own, but to that of his brother.

**Question 3:** Are we not too lenient with Jacob?

**Answer:** Christians in general have undoubtedly struck the right key-note in the matter of censuring Esau and praising Jacob (Rom. 9:13). The reasons for this predilection have already been set forth to some extent in the preceding. Jacob had one great fault while being fundamentally right. Esau seems to have been devoid of even one redeeming feature, unless we should count a pronounced streak of recklessness and physical energy as moral virtues.

#### FOUR QUESTIONS

B. L., Makkovik, Labrador.

**Question 1:** Is it right to use suitable verses from the speeches of Job's three friends to support any affirmation?

**Answer:** Words uttered by Job's friends may be said to be the Word of God, provided we mean thereby that the record of them in the Bible is authentic and inspired. Taken by themselves, however, they are the words of the speaker whoever he may be. Job's friends were corrected by the Lord Himself and their words found wanting. Therefore such words should not be used to buttress doctrine.

**Question 2:** Since leavened bread was everywhere else prohibited for offering, what is the significance of their demand in Leviticus 7:13 and 23:17?

**Answer:** Leaven was not offered to God, for that was unlawful (Lev. 2:11, 12). The leavened bread was given to the priests that they also might feast together with the Lord at His table. It may also be, that this provision was instituted that God might show His friendship with those who offered the sacrifice, by accepting the same bread at His own table, which they were wont to use at theirs.

**Question 3:** How is the apparent discrepancy between Numbers 4:3 and 8:24 and I Chronicles 23:3, 24, 27 explained?

**Answer:** We have no discrepancies here, but only exceptions to a general rule. Chapter 4:3 singles out a specific class of Levites, namely, the sons of Kohath, while chapter 8:24 refers to the Levites in general. The sons of Kohath began their service in the tabernacle at the age of twenty-five. They were not permitted, however, to enter upon their more specific service, namely, to carry the tabernacle, before thirty, when they were fully able to carry heavy burdens. To carry burdens is repeatedly said to have been their vocation (vv. 15, 19, 24, 31, 47). Later when the ark and its belongings were settled in a fixed place, David appointed them to enter upon their service at twenty (I Chron. 23).

**Question 4:** Please explain the apparent difference between Numbers 13:1 and Deuteronomy 1:22.

**Answer:** The elders approached Moses to induce him to enter on a certain line of action (Deut. 1:22). Moses laid the matter before the Lord, and the Lord commanded him to proceed (Num. 13:1, 3). The difference is between an appeal of men and a command of God.

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P. B. Fitzwater

September 13

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Acts 14:1-28

Golden Text:—Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matthew 5:10.

## I. Paul and Barnabas Preaching at Iconium (vv. 1-7).

Their experience here was much the same as at Antioch. They entered the Jewish synagogue and preached, causing a multitude of Jews and Gentiles to believe. The unbelieving Jews stirred up the Gentiles to the most bitter opposition. Concerning their work in Iconium observe

### 1. Their Manner of Preaching (v. 1).

This is suggested by the little words "so spake." They so spake that a great multitude believed. They were true preachers. Only that which brings conviction of sin and induces decisions for Christ can be truly said to be preaching in the biblical sense. It is not enough to merely bring the truth to the people. It must be brought in such a way that men and women will be induced to decide for Christ. This is also true of the Sunday School teacher.

### 2. Their Attitude toward Opposition (v. 3).

This is suggested by the word "therefore." "Long time therefore they tarried." The opposition did not prevent their preaching, but incited them to continue preaching. Christian workers should learn not to give up work because of opposition. Wherever the gospel is really preached there will be opposition.

### 3. Their Preaching Accompanied with Miracles (v. 3).

Since the opposition was so intense, the Lord granted special help in His vindication of their testimony.

### 4. The Effect of Their Preaching (v. 4).

The multitude of the city was divided. Where men faithfully preach the gospel there will be division. Sometimes this division comes into the home, just as Christ predicted.

### 5. Paul and Barnabas Assaulted (vv. 5-7).

The Jews and the Gentiles united in this assault. Being apprised of this effort, Paul and Barnabas fled to Lystra and Derbe where they preached the gospel.

## II. An Attempt to Worship Paul and Barnabas as Gods (vv. 8-18).

### 1. The Occasion (vv. 8-10).

It was the healing of a lame man. God's gracious power shown in healing this lame man occasioned new difficulty. That which ought to have been a help was turned into a hindrance. This was a notable miracle. The man was a confirmed cripple. He had never walked. On hearing Paul preach, faith was born in his heart (Rom. 10:17). When Paul perceived that he

trusted Christ, he called with a loud voice that all could hear for the man to stand upright. The cure was instantaneous, for he leaped up and walked (v. 10). Here is a test for the modern would-be miracle worker to meet. There was no magic touch, no treatment; only the command, and the naturally impossible was realized.

### 2. The Method (vv. 11-13).

They called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker. The priest of Jupiter brought oxen and garlands ready to offer sacrifices unto these men (v. 13). In the person of Jesus Christ God has actually appeared to man (John 1:14; Phil. 2:7, 8).

### 3. Their Efforts Frustrated (vv. 14-18).

This foolish act was happily averted by the tact of the apostles, as exhibited in the address of the occasion:

a. They denied that they were divine beings and declared that to worship beings with like passions as theirs was criminal.

What awful folly to worship such beings when the infinite God who created all things and is above all spreading out His beneficent hands in blessing upon all is seeking true worship!

b. They directed them to turn away from these vain things unto the living God who made heaven and earth.

The Creator had left witness of Himself in that He has always done good, giving rain and fruitful seasons, filling their hearts with gladness.

## III. The Stoning of Paul (vv. 19-22).

Wicked Jews from Antioch and Iconium pursued Paul with relentless hate to this place, where they stirred up the very people who were willing to worship them a little before. This shows that Satanic worship can soon be turned into Satanic hate. This hatred took form in stoning Paul and dragging him out of the city for dead. These things are easy to talk about, but how awful they must be to experience! Having been raised up by God, he with undaunted courage pressed on with his duties as a missionary bearing the good tidings to the lost. The Church today needs men with such zeal and courage and with such passion for the souls of lost men that they will do as Paul did. We should be encouraged because God holds our lives in His hands. Soon after this, Paul turned back and revisited the places where he had preached, telling them that through great tribulation they must enter into the kingdom of God.

## IV. The Organization of Churches in the Field (vv. 23-28).

Evangelization with Paul did not mean a hasty and superficial preaching of the gospel, but the establishment of a permanent work. Elders were appointed in every church. The work of the missionary is not done until there is established on the field self-governing and self-propagating churches.

September 20  
The Council at Jerusalem  
Acts 15:1-35

Golden Text:—For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Galatians 5:13.

## I. The Controversy in the Church at Antioch (vv. 1-5).

This difficulty was a most serious one, for it threatened the disruption of the Church into Jewish and Gentile divisions. It was not a question of the admission of the Gentiles into the Church. That had been settled some years before when Peter received Cornelius and his household. The question now was, on what ground could they be received. Should Gentile converts be required to keep the Mosaic Law as a condition of salvation?

This issue was brought on by the coming of certain men from Jerusalem who declared, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (v. 1). The question was so difficult that Paul and Barnabas were unable to put them to silence. These Jewish legalists had the letter of the Scripture on their side. They could point to the command enjoining this rite upon the male children of the covenant people (Gen. 17:10-14). Paul could not point to any scripture where this obligation had been abrogated. If Paul should plead that Abraham was justified before he was circumcised, his antagonist could answer, "Yes, but after justification the rite was divinely imposed."

The brethren at Antioch decided to refer the matter to the mother church at Jerusalem. Accordingly, Paul and Barnabas and others were sent as a deputation to Jerusalem. On the way they passed through Phenice and Samaria, declaring the news of the conversion of the Gentiles, which was received with much joy. At an informal reception by the Church at Jerusalem they rehearsed the things which God had done for them. The opposition was so strong that they were formally brought together as a council to deliberate on the matter.

## II. The Deliberations of the Council (vv. 6-21).

### 1. Peter's Speech (vv. 6-11).

He argued that God had borne witness to the acceptance of the Gentiles by giving the Holy Spirit to them as unto the Jews (Acts 10:34-47). Since, therefore, God had not put a difference, it would be folly for them to do so. God's action in sending Peter unto them was the unanswerable proof that there was no distinction to be made. He argued that to impose circumcision as an obligation would be to put a yoke upon the neck of the disciples greater than they or their fathers would be able to bear. By so doing they would tempt God.

### 2. Paul and Barnabas Rehearsed Their Experience (v. 12).

They told how God had set His seal of approval on their preaching of salvation by grace through faith apart from the works of the law by the working of signs and wonders through them.

### 3. The Argument of James (vv. 14-21).

He took the fact declared by Peter and

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showed how it harmonized with the prophecy of Amos (Amos 9:11-15). He showed that the reception of the Gentiles was not in conflict with God's plan but in strict harmony therewith. As set forth in the speech of James, God's plan is as follows:

a. To take out the Church (v. 14).  
 Out from among the Gentiles a people will be chosen for His name. This is what is now going on—the preaching of the gospel to the ends of the earth and the calling out of the Church.

b. To restore the Jews (vv. 16, 17).  
 After the Church is completed and removed, the Israelitish nation will be converted and restored to their land and privileges by the Lord Himself at His return.  
 c. To convert the world (v. 17, cf. Rom. 11:15-17).

Following this will be the conversion of the world through the agency of converted Israel. He showed that there is no conflict when the Scriptures are rightly divided. His judgment was that the Gentiles should not be troubled with things which

are strictly Jewish, but should be warned against the perils of heathenism, such as meat offered to idols, fornication, things strangled, and from blood.

### III. The Decision of the Council (vv. 22-29).

The mother church came to a unanimous agreement and accepted the resolution offered by James. They not only sent a letter stating the decision of the conference, but took the wise precaution to send influential men along with Paul and Barnabas to bear the same testimony by word of mouth. This letter denied the authority of the Judaizing teachers (v. 24) and declared the method by which this decision had been reached (vv. 25-27). They put the Holy Spirit first. They were positively instructed to abstain from meats offered to idols, from blood, and from things strangled, and from fornication.

### IV. The Decision Delivered to the Church (vv. 30-35).

Upon their return to Antioch, the Church was called together to hear the report. Its reading brought great rejoicing. Judas and Silas, who had been sent as confirmatory witnesses, being prophets, now exhorted the brethren with many words, confirming the decision of the Jerusalem Church. The missionaries were now free to resume their work and prosecute the great missionary enterprise.

September 27

### The Spread of Christianity in Asia Review

Golden Text:—And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.—Acts 14:27.

The interests of the quarter are so varied, the personalities brought to view are so interesting, that the grade of the class and the genius of the teacher will readily determine the method of review. Two methods are suggested for senior and adult classes. Assignment of work a week in advance is required in both cases:

1. A study of the persons actively concerned in the lessons with the special object of discerning the strong and weak points in their character. Some of the outstanding persons are Peter, John, Stephen, Philip, Paul, Cornelius, Barnabas, John Mark, and Dorcas.

2. A summary of the facts and teachings of the lessons for the quarter. The following suggestions are offered as to the second method of review:

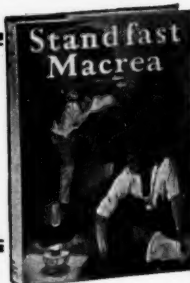
#### Lesson for July 5.

The missionary program is for the gospel to be preached to the whole world beginning at Jerusalem. The supreme obligation of the Church is to evangelize the world. This can only be done in the energy of the Holy Spirit. The Holy Spirit came at Pentecost and is available for this supreme and needed task.

#### Lesson for July 12.

After the Spirit came upon the disciples at Pentecost, their supreme impulse was to preach the gospel. In spite of opposition, even imprisonment and threatened death, the disciples preached Christ in the energy of the Holy Spirit.

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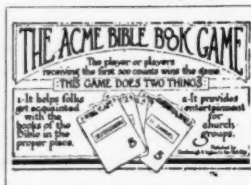
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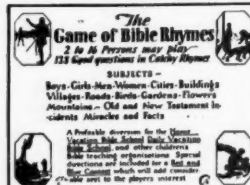


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### Lesson for July 19.

The primitive Church spent much time in prayer. The Spirit of God was upon them. Therefore, they boldly testified for Christ and systematically cared for the poor and needy.

### Lesson for July 26.

Christianity spread by persecution. Christ declared Himself to be the Way, the Truth, and the Life. Missionary endeavor is but the life of God expressing itself through redeemed men by the Holy Spirit. Christianity is therefore indestructible. "The blood of the martyrs is the seed of the Church."

### Lesson for August 2.

In taking the gospel to the Samaritans we see the broadening scope of the Church. The leader in this work of evangelizing is Philip, one of the seven deacons. He seems to have been the only one ever called "evangelist." If the world is ever to be evangelized, it must be done through the activities of the laity.

### Lesson for August 9.

Saul was arrested in his mad effort to stamp out Christianity through the direct interference of the Lord. From a savage persecutor he was transformed into a devoted witness. His conversion illustrates the transformation of the Jewish nation. One of these days that nation shall see Jesus Christ, their Messiah. "They shall look on him whom they have pierced." Penitently and enthusiastically they shall proceed to complete the task for which they were ordained.

### Lesson for August 16.

Gracious justification by faith is the dynamic for right living. The one experiencing the life of God through faith will manifest the fruit of the Spirit, thus living a temperate life.

### Lesson for August 23.

In the conversion of Cornelius we see the missionary program widening to embrace the Gentiles. In this connection, the Holy Spirit was poured out again, thus making a new Pentecost.

### Lesson for August 30.

The sending out of Barnabas and Saul marks the beginning of foreign missions as the deliberately planned enterprise of the Church. The Holy Spirit calls and sends out missionaries.

### Lesson for September 6.

When foreign missionary work began in earnest, Saul took the place of leadership, since he was called to be the apostle to the Gentiles.

### Lesson for September 13.

The treatment accorded Paul in his missionary work shows the attitude of the world toward Jesus Christ. Such behavior reveals the awful need of the saving power of the gospel.

### Lesson for September 20.

The speech of James at the Jerusalem Council shows the outline of God's plan. It is, through the preaching of the gospel, to take out from the Gentiles a people for His name. This is now going on. After this, Israel as a nation shall be con-

September, 1931

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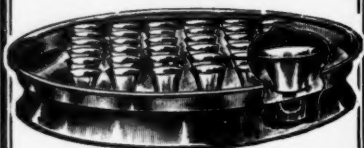
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October 4

### The Macedonian Call

Acts 15:36-16:15; Romans 15:18-21

Golden Text:—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matthew 28:19.

### I. Finding an Assistant for Paul (Acts 15:35-16:5).

1. Contention over John Mark. (vv. 36-41).

a. Paul's proposal (v. 36).

This was to revisit the scenes of their missionary endeavor to find out what progress the believers were making in their Christian life.

b. Determination of Barnabas (v. 37).

This was to take with them John Mark. Mark was Barnabas' nephew (Col. 4:10).

c. Paul's opposition (v. 38).

He was suspicious of Mark because of his desertion on the first journey (Acts 13:13).

d. Their separation (vv. 39-41).

Their contention was so sharp that they separated. To absolutely determine which one was right is impossible and doubtless we shall never know. Paul's leadership under God in the evangelization of the world presumably entitles him to a clearer understanding of Mark. Mark should have had another chance, but Paul's very sternness brought him to his senses. The demands of justice frequently make the man. However, God overruled this incident to the wider extension of the work. Barnabas took Mark and sailed to Cyprus. Paul chose Silas. He went forth to his work with a recommendation from the Church.

2. Finding Timothy (16:1-5).

a. The place (v. 1).

It was the very place where Paul on his first journey had endured cruel stoning. The conversion of this young man may be regarded as fruitage of his testimony at that time.

b. His parentage (v. 1).

His mother was a believing Jewess and his father a Greek.

c. His character (v. 2).

He had a good reputation in the church at Lystra and Iconium.

d. His circumcision (v. 3).

Timothy had not been circumcised. Doubtless this omission was because his father was a Gentile. In order to avoid offense among the Jews, Paul circumcised him.

e. The ministry of Paul and Timothy (vv. 4, 5).

They went through the cities and delivered the decrees which had been ordained at the Jerusalem Council (Acts 15:19-24).

### II. Forbidden to Preach the Word in Asia (16:6-8).

The inclination of Paul was to tarry in Asia Minor preaching the Word, but contrary to this inclination they were hurried along. We have here a fine example of divine guidance. The Holy Spirit is just as active and faithful in closing doors as in opening them. "The stops, as well as the steps, of good men are ordered of the

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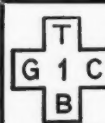
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Lord." We ought to as truly recognize God's hand in the "shut ins" as in the "open outs."

### III. The Call to Macedonia (vv. 9-12).

The time had now come for the gospel to begin its conquest of another continent. The crossing of the gospel from Asia to Europe determined the entire history of the Church. Instead of it becoming an Oriental movement, it became mainly Occidental.

#### 1. The Vision (v. 9).

Being hemmed in on all sides, a vision was given to Paul of a man of Macedonia pleading for help. Some think that this man of Macedonia was Luke who seems at that time to have joined the missionary company. This made clear to him the meaning of the closed doors about him. Before there can be any great forward movement there must be a vision.

#### 2. The Advance (vv. 10-12).

As soon as the divine way was known, they moved forward. Visions must be quickly translated into aggressive action or they are blotted from our skies. These missionaries neither questioned the wisdom of God nor delayed action.

### IV. The First Convert in Europe (vv. 13-15).

The Jewish element in Philippi was so small that they were unable to afford a synagogue. Therefore the devout people were accustomed to worship at the riverside. To a humble gathering of this kind Paul came and preached. Lydia, a business woman from Thyatira, believed his message and was baptized. The steps in her conversion are worthy of note for they are typical:

#### 1. Attendance at the Place of Worship (v. 13).

Usually those whom God is calling are found in the place of prayer.

#### 2. Listened to the Preaching of the Word of God (vv. 13, 14).

The instrument used in the conversion of sinners is the Word of God. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

#### 3. Her Heart Was Opened by the Lord (v. 14).

Only the Lord can convert a soul. It is the evangelist's business to preach the Word of God and it is God's business to open the heart of the inquirer. Regeneration is a supernatural work. When the gospel is preached the Spirit of God opens the sinner's heart for the reception of Jesus Christ.

#### 4. She Was Baptized (v. 15).

Everyone whose heart the Lord opens desires to confess Him in baptism.

#### 5. Her Household Believed (v. 15).

When one is converted, those in the home will find it out.

#### 6. Hospitality Practiced (v. 15).

Those who have experienced God's saving grace are disposed to have part in His work by rendering aid to His ministers.

### V. Preaching the Gospel Where Christ Was Not Named (Rom. 15:18-21).

This was Paul's missionary program. It was not selfish ambition on his part, but in keeping with the universal gospel. As the apostle of the Gentiles, his work was to be on an independent basis.

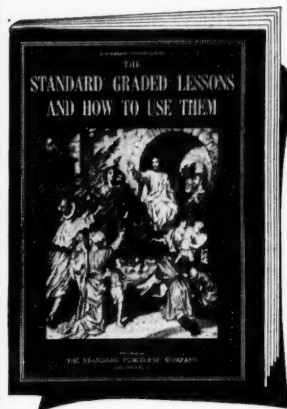
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## THE VERBAL ASPECT OF SALVATION

Waiting for Salvation (I Sam. 3:7).  
Hearing Salvation (Acts 28:28).  
Confessing Salvation (Rom. 10:10).  
Believing Salvation (Rom. 1:16).  
Seeing Salvation (Luke 2:30).  
Obtaining Salvation (I Thess. 5:9).—George White.

## A SEVENFOLD COMING TO CHRIST

To Whom Coming—I Peter 2:4.  
1. For rest (Matt. 11:28).  
2. For satisfaction (John 7:37).  
3. For communion (John 1:39).  
4. For help (Heb. 4:16).  
5. For service (Mark 1:17).  
6. For victory (Matt. 14:28).  
7. For home (Rev. 4:1).—*Herald of Salvation*.

## "LEST"

Weighty warnings associated with the word "lest."

1. *Vigilance* (Mark 14:38). We tempt temptation when we do not watch.
2. *Faith* (Heb. 3:12, 13). As the light keeps out the dark, so faith in God will keep out unbelief.
3. *Care* (I Cor. 10:12). The care born of humility will make us careful not to be inflated with pride.
4. *Diligence* (Heb. 12:15). Not to avail ourselves of the sweetening grace of God, is to find ourselves in the soil of bitterness.
5. *Faithfulness* (I Cor. 9:27).
6. *Straightness* (Heb. 12:13). Crookedness in the conduct may cause others to go crooked.
7. *Slipping* (Heb. 2:1).—F. E. Marsh.

## THE THEOLOGY OF THE REPENTANT THIEF

Luke 23:40-42

1. He believed in eternal things—"Dost thou not fear God?"
2. He believed that he was a sinner—"We indeed justly."
3. He believed that he was justly condemned—"In the same condemnation."
4. He believed in the retribution of the wicked—"We received the due reward of our deeds."
5. He believed in the sinlessness of Christ—"This man hath done nothing amiss."
6. He believed in the deity of Christ—"Lord."
7. He believed in the power and willingness of Christ to save him—"Lord, remember me."
8. He believed in the resurrection of Christ—"When thou comest into thy kingdom."
9. He believed in the coming kingdom of Christ—"Into thy kingdom."—E. F. R.

## GOD IS SEEN AS

1. Redeemer through the Lamb (Exod. 12:42).
2. Leader in the Cloud (Exod. 13:21).
3. Saviour at the Sea (Exod. 14:13).
4. Healer at Marah (Exod. 15:26).
5. Provider in the Manna (Exod. 16:15).
6. Defender against Amalek (Exod. 17:13).
7. Ruler in the Tabernacle (Exod. 40:16).—J. S.-F. S.

## CHRIST, THE SINNER'S SUBSTITUTE

Isaiah 53:6

### I. Reasons for the Substitution.

1. The holiness of God.
2. The justice of God.
3. The love of God.
4. The helplessness of man.

### II. Nature of the Substitution.

1. Christ made sin for us (II Cor. 5:21).
2. Christ made death for us (I Pet. 3:18).

### III. Results of the Substitution.

1. The penalty of the law is paid.
2. A cleansing fountain for sin.
3. The way of holiness opened to man (Matt. 27:51; Heb. 10:19-22).—R. E. Tripp.

## A WORD TO THE OVERSEERS OF THE CHURCH OF GOD

Acts 20:28-38

*Introduction:* Elders of Ephesus at Miletus; Paul's journey to Jerusalem, the occasion.

### I. The Warning to the Overseers (v. 28).

1. Beware of selfishness.
2. Take heed to flock of God (not yours).
3. Your exalted calling.

### II. The Work of the Overseers (v. 28).

1. Caring for the church.
2. Feeding the church (spiritual food).
3. Reason for carefulness ("purchased").

### III. The Enemies of the Overseers (vv. 29, 30).

1. From outside—wolves, unsparing.
2. From within—disloyal to Christ drawing after themselves.

### IV. An Example for Overseers (vv. 31-38).

1. His watchfulness and faithfulness (v. 31).
2. His strength and comfort in the Word (v. 32).
3. His lack of covetousness—unselfishness (v. 33).
4. Laboring with own hands (v. 34).
5. Supporting the weak (v. 35).
6. Giving with joyfulness (v. 35).
7. His constant prayer and pastoral care (vv. 36-38).—Edwin S. Gibbs.

## BLESSINGS RECEIVED

Many blessings are received in receiving Christ (John 1:12), for in Him all blessing is found (Eph. 1:3).

1. Remission of sins (Acts 10:43).
2. Power (Acts 1:8).
3. The Holy Spirit (Rom. 8:15).
4. Mercy (Heb. 4:16).
5. Ministry (Acts 20:24).
6. Courage (Acts 28:15).
7. Answered Prayer (I John 3:22).—F. E. Marsh.

## FOUR CLASSES OF PEOPLE

(Suggested by Romans 10:2.)

1. Those who are without knowledge of God, and without zeal for God.
2. Those who have a zeal for God, but are without knowledge of God.
3. Those who have a knowledge of God, but are without zeal for God.
4. Those who have both a knowledge of God, and also a zeal for God; or knowledge as a foundation for faith and zeal as a proof of faith.

Let each one see to it that he belongs to the last class, which is the only place of safety and profit.—N. H. C.

## A STUDY OF "BELIEVE" IN THE BOOK OF ACTS

As many as were ordained to eternal life believed.—Acts 13:48.

### I. The Object of Belief: the Lord Jesus Christ.

1. The name of Jesus Christ (8:12, 13).
  - (1) The Son of God (8:37).
  - (2) The Lord (8:42; 18:8; 14:23).
  - (3) The Lord Jesus Christ (11:17; 14:23; 16:31).
  - (4) The Lord Jesus (11:20).
2. The doctrine of the Lord (13:12).
  - (1) That through the grace of the Lord Jesus Christ we shall be saved (15:11).

### II. The Agencies Which Produce a Saving Belief in Christ.

1. Preaching (4:4; 8:12, 13, 37; 10:45; 11:20, 21; 13:48; 18:8).
2. Miracles (5:14; 9:42; 13:12; 16:31; 19:18).
3. Searching the Scriptures (8:37; 17:12).

### III. The Results of Believing in Christ.

1. Salvation (15:11; 16:31).
2. Unity (2:44; 4:32).
3. Joy (8:39; 13:48; 16:34).
4. Kindness (16:33, 34).

### IV. The Consequences of Not Believing.

1. Grief (4:2).
2. Antagonism (13:50).
3. Envy (13:45; 17:5).
4. Mockery (17:32).
5. Unbelief (28:34).
6. Blasphemy (13:45).—Wilbur M. Smith.

**The Readers of This Department** are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

## THE ERRORS OF "THOUGHT"

We should not be led by our own thoughts. Many have been led astray by their thoughts.

1. Paul thought he was doing the work of God when he was persecuting the church (Acts 26:9).

2. The Jews thought they were serving God when they were killing the followers of Christ (John 16:2).

3. Simon the sorcerer thought he could buy the power of God (Acts 8:18-20).

4. The men of Athens thought God was made with gold and silver (Acts 17:28-30).

5. The Jews thought because they came from the stock of Abraham, they were all right (Matt. 3:9).

6. The Jews thought they were heard by God because of their much speaking (Matt. 6:7).

7. Christ is coming in a time when we think not (Matt. 24:44).—E. F. R.

## A MODEL CHURCH

### I Thessalonians

#### I. The Founders of This Church.

1. Who they were (1:1).
2. What kind of men they were.
  - a. They were not afraid to suffer for Christ (2:2).
  - b. Were bold in preaching the gospel (2:2).
  - c. Wanted to please God, not man (2:4).
  - d. Did not seek glory, were humble (2:6).
  - e. Were gentle and kind (2:7).
  - f. Loved the people (2:8).
  - g. Exhorted, comforted and charged (2:11).
  - h. Pleaded for a walk worthy of God (2:12).

#### II. The Members of This Church.

1. They had increasing faith (1:3).
2. Had love for Christ and one another (1:3).
3. They had hope (1:3).
4. They had patience (1:3).
5. They were loved and chosen (1:4).
6. They were ensamples to all believers (1:7).
7. They sounded out the word of the Lord (1:8).
8. They turned from idols to the living God (1:9).
9. They served the true and living God (1:9).
10. They waited for Christ's coming (1:9).

#### III. The Teachings of This Church.

1. They received the gospel as God's Word (2:13).
2. They believed in God as their Father (1:1).
3. They believed in Christ as their Lord (1:1).
4. They believed in the power of the Holy Spirit (1:5).
5. They believed that Christ died and rose again (4:14).
6. They believed in the resurrection of the dead (4:16).
7. They believed in the second coming of Christ (1:10); 2:19; 3:13; 4:16; 5:23).—H. G. Rodine.

## THE FOUR MEN WHO BROUGHT THEIR BROTHER TO JESUS

Mark 2:1-5

### I. They Were Intelligent.

1. They knew Jesus, His character and work.

2. They knew the paralytic, his need, his peril, his hope.

### II. They Were Sympathetic.

The infirm man at Bethesda had no such friends, and cried: "There is no one to help me." They were like Jesus at Jericho and at the well of Sychar. This sympathy evoked a lively hope and an implicit trust.

### III. They Were United.

Whatever their heredity, environment, education, temperament or outlook, they agreed on this one thing. They did not fall into a theological discussion and forget their patient! We cannot afford to have a family argument whilst our house is burning!

### IV. They Were Persistent, in spite of the fact that:

1. The paralytic's case was extreme.
2. The Master was pre-occupied.
3. The crowd was in the way. (It always is!)
4. The procedure was novel and costly.

—J. C. Page.

## SEVEN THINGS HEZEKIAH DID IN THE LIGHT OF INVASION

II Chronicles 32:2-20

1. *Perception* (v. 2). To be aware of an enemy's purpose causes a counter-move to checkmate him.

2. *Consultation* (vv. 3, 4): To confer with others indicates a mutual confidence and leads to united and concentrated action. Mutual faith and effort will win through.

3. *Preparation* (v. 5). The king and those with him prepared themselves for protection and emergency. To be prepared is to save ourselves from being scared and defeated.

4. *Supervision* (v. 6). Order and discipline are essential for supervision. Disorder and slackness are the forerunners of defeat. "Do things decently and in order" is the Spirit's injunction, and the words indicate military discipline.

5. *Concentration* (v. 6). Concentration is the soul of consecration. To be of "one accord in one place" means unanimity and power.

6. *Consolation* (vv. 6-8). No ministry is so effective as a heartening one. To have a heart within is to have a hand without.

7. *Supplication* (v. 20). They touched God by their prayer, and God in answer touched their enemies to their death and overthrow.—F. E. Marsh.

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### BREAKING THE BREAD OF LIFE

When our Lord multiplied the loaves, He did it through the breaking of the bread, and if we are to find in the Bible not only what God said but what God says, a living not a dead word, we must learn the secret of bread-breaking. We shall not only feed upon the Bread of life, but be part of the loaf which shall feed the hunger of the world (1 Cor. 10:17). Take the simplest of all ways, meditation upon a short passage, and let that be John 12:20-36.

#### I. Watch for Arresting Texts.

For instance, in our portion, note v. 24, "Sacrifice as the secret of service"; v. 29, 30, "Varieties of interpretation"; v. 36, R. V., "Three aspects of illumination"; privilege, "ye have"; apprehension, "believe on"; transformation, "become." It is wise to focus on a text, and then to label it with a simple name for the principle it teaches.

#### II. Meditate More Fully on the Chief Text.

Beyond all question, verse 24 is the key verse here: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." For the plain man who has not much time, and possibly not too much mental stimulus, a fruitful plan for quickening imagination is to answer the simple queries, Who? When? Why? Where? How? What?

1. *Who said it?* Jesus Christ. John sees the Lord Jesus as the Word (God talking), see John 1:1, 14. Matthew sees Him as King (God ruling); Mark as Servant (God stooping); Luke as Man (God sympathizing, cf. Heb. 2:14). Accordingly we find more words of Christ in John than in the rest of the Gospels.

2. *When did Christ say it?* At the feast (v. 20). The Passover. The last He attended (13:1). How solemn a setting then for these words, and how appropriate their sacrificial nature to the thought of the time! How suggestive also in view of the Passover being the season of first-fruits of corn (Deut. 16:8, 9), that had died and risen again!

3. *Why did Christ say it?* Certain Greeks came, Gentiles, not Grecian Jews. These were proselytes. Christ seems to have shown symptoms of desiring this class (7:35). Thus, the prayer of Solomon found its fulfillment (1 Kings 8:41). Christ loves the world, not merely a nation. Study this in the light of verses 19, 31, 32. Contrast previous principles of action (Matt. 10:5; 15:21).

4. *To whom did Christ say it?* To Philip and Andrew. These were both Greek names. Perhaps this was why the Greeks applied through them (cf. Acts 6:1, where men with Greek names were set to answer men with Greek needs). Andrew and Philip are closely linked (cf. John 1:44, 6:7, 8).

5. *What brought the Greeks just now?* See v. 15, where a quotation from Zechariah 9:9 has been fulfilled by Christ. Now in Zechariah 9:13 we read of conflict between Zion and Greece, godliness and heathenism. Greece is very seldom mentioned in the Old Testament. Were these Greeks struck and alarmed, and did they "kiss the Son lest he be angry" (Ps. 2:8,

12, R. V.)? This may explain their quest.

6. *What did they say?* "We want"—all hunger is satisfied for those who come (John 6:35). "To see"—Greeks usually learned through the eye; they were the artists of form. "Jesus" not Christ, the Jewish title. Compare Acts 8:5, 35, for appropriate uses of the names.

7. *What did Jesus say?* He spoke of the appropriateness of the time, "the hour" (v. 23). He spoke of the path of His appointed way, "die" (v. 24). He spoke of the issue of it all, "fruit" (v. 24). Seed corns like Himself; Christians, men like Christ.

What is the sum of the whole passage? Dying to the world is a birth into immortality; living to the world is a barren inheritance. Selfishness is suicide. Sacrifice is the secret of spiritual productiveness.—Harrington C. Lees, in *The Bible School*.

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Moody Bible Institute Monthly



# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Arthur B. Dahl held meetings in Ellsworth, Wis., in July. The Lord greatly blessed in the work there and Mr. Dahl asks for the continued prayers of the readers of this column for a real spiritual awakening in Ellsworth.

Mr. and Mrs. Walter C. Schofield, of Wilkes-Barre, Pa., had charge of the music in a tabernacle meeting conducted by Bob Jones at Sandersville, Ga., in June. It was a county wide gathering, great crowds attended, with many souls accepting Christ Jesus as Saviour.

F. A. and Mrs. Geisenheiner have just completed an auto trip of 7,303 miles covering fifteen states, conducting services in Methodist churches, missions and on the streets in Kansas and California. They had the joy of seeing many people take a definite stand for Christ.

C. W. Harris, song leader and tenor soloist, had charge of the music in a meeting at Penn Grove, Pa., July 26 to August 9. Ralph Boyer preached and Merle Unger was pianist. Later the party went to Winona Lake for the Bible conference.

Sylvester Sanford just closed a two weeks engagement in the Galesburg, Ill., Gospel Mission. There were twenty-five conversions reported. Mr. Sanford later held meetings in the Methodist Episcopal Church at Swan Creek, Ill.

Gerald E. and Mrs. Bonney conducted community revivals in Tecumseh, Okla., Kerens, Tex., Troy, Tex., and Byers, Okla., during June. July 26 to August 2, Mr. Bonney was in charge of the music at the Bible conference at Cedar Falls, Ia., with Mrs. Bonney in charge of the morning prayer hour.

Philip Lewis, who is known in Australia as the "Outback Evangelist and Bush Crusader," has traveled in Australia for the past thirty-three years preaching the gospel to the lonely settler "out back" where some people rarely see a preacher. Mr. Lewis was converted in a Gipsy Smith mission in London over forty years ago. Since taking up this work thirty-three years ago, Mr. Lewis has been through many experiences, floods, storms, bush fires, being lost a few times, had experiences with snakes, wallabies, kangaroos, emus and caught in cyclones, but with all he has seen many hundreds of conversions to Christ and thousands have been helped spiritually.

L. James and Mrs. Kindig make the following report of their work in the Rock River Bible Conference where they had charge of the singing this year: "We received most favorable comment on our new musical instrument, the theremin, at the conference. We are sure that it is going to be a great feature for drawing people to hear the gospel. Our work with the boys and girls was unusually fruitful. We passed out penny Gospels of John to them and in the seven days, seventy-three youngsters read the Gospel or had it read to them. We chose and learned names for every chapter. It was interesting the way the children drank in the definite Bible study. We were surprised, too, to see the intelligence with which they read."

Charles A. Burkett, evangelist and leader of gospel music, was appointed assistant musical director at the Pitman Grove Camp, New Jersey, this year. In May, Mr. Burkett sang at the World's Fundamental Conference in Los Angeles, Calif.

Mr. W. E. Pietsch is conducting meetings in Belfast, Ireland, during September. From Belfast he will go to Dublin for a Bible conference which closes November 1, after which he will return to this country. He says, "God has graciously blessed our testimony in the salvation of precious souls." Mr. Pietsch asks remembrance in your prayers during the coming months that God will mightily use his testimony.

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September, 1931

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 winter. Now in his eighth year of evangelistic work.  
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John C. Cowell, Jr., of Fayetteville, N. C., has just closed a five weeks meet-  
 ing in Benson, N. C., in which all the  
 churches of the town co-operated. More  
 than two hundred conversions were re-  
 ported and many backsliders were re-  
 stored. Services were held twice each  
 day, and each Saturday morning from  
 ten to twelve o'clock there was a pray-  
 er service at which the people were  
 asked to come and kneel at the altar,  
 offer a prayer for some lost one, and  
 then go out to speak to some one about  
 Christ. The sessions were held in the  
 large and commodious Methodist Church  
 and young people's services were held  
 at five o'clock in the afternoon and at  
 seven in the evening. Many tracts and  
 Gospels of John were distributed and  
 personal work in the homes accomplished  
 much and brought many to a definite  
 decision for Christ. Mr. Cowell is now  
 in a union campaign in Four Oaks, N. C.

D. L. Coale, D.D., General Evangelist  
 of the M. E. Church South sends in the  
 report following: "We praise God for  
 a wonderful year of blessing. During the  
 last nine months I have conducted eight  
 union meetings in California. God has  
 richly blessed us with many conversions  
 and consecrations; between six and sev-  
 en hundred accessions to the church,  
 1,300 conversions, and over 100 young  
 people who gave themselves to the Mas-  
 ter's vineyard. Churches were revived  
 and saints were built up in the faith. We  
 covet the prayers of the readers of  
 MOODY MONTHLY for our work."

Philip Sidersky conducted services at  
 the Berean Church, Muskegon, Mich.,  
 of which Rev. Henry Bultema is pastor.

The services were not only attended  
 by people from Muskegon but there  
 were quite a few from the neighboring  
 towns and as a result of these services,  
 several came forward at the close of the  
 meetings and were led to accept Jesus  
 as their Saviour.

Milton S. and Mrs. Rees recently con-  
 ducted a country-wide tent campaign  
 with Dundee, N. Y., as the center.  
 Twelve churches co-operated in the meet-  
 ings for four weeks. Mr. Rees says,  
 "The presence and power of God was  
 evident from the beginning." Twenty  
 prayer groups were held daily in addi-  
 tion to the cottage prayer meetings four  
 mornings each week. There were not  
 only large numbers of rededications but  
 many conversions, some of which were  
 entire families. The family altar circle  
 was stressed and many family altars  
 were erected. A laymen's league was or-  
 ganized and gospel teams were sent out  
 to extend the interest in various districts.

Dr. H. P. Dunlap conducted meetings  
 in Randlett, Okla., during July. The  
 Lord graciously blessed in the salvation  
 of souls and reconsecrations of Chris-  
 tians. Dr. Dunlap requests prayer for  
 his work in the South.

Duncan McNeill opened the Big Cool  
 Roof meetings where thousands gather  
 during July and August, at the Gospel  
 Center, St. Louis, Mo. The crowds, in-  
 terest and conversions at all the meet-

ings during the campaign bore signs of  
 a turning tide in revival gatherings. The  
 broadcasting of the message over  
 KMOX, "the voice of St. Louis," was a  
 feature of the campaign. From St. Louis  
 Mr. McNeill went to give the evangel-  
 istic addresses at the forty-fifth annual  
 Bible conference of the Christian and  
 Missionary Alliance, at Beulah Beach,  
 O., August 7 to 16. On the 23rd Mr.  
 McNeill accepted the invitation to take  
 over the pastoral and gospel work in  
 the Lincoln Evangelistic Tabernacle,  
 Lincoln, Neb. The work is independent  
 and unsectarian, and the tabernacle is a  
 gospel preaching and Bible teaching cen-  
 ter.

Carrie Fisher Mathenson conducted  
 eight evangelistic meetings during the  
 past year in Kansas, assisted by her  
 brother and his wife, Mr. and Mrs. Les-  
 lie Fisher. The largest number of con-  
 versions reported in the meetings was  
 108, and the smallest number 20. Mrs.  
 Mathenson recently took the pastorate  
 of the First Baptist Church of Sherman

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Moody Bible Institute Monthly

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City, Kan. She asks the prayers of the readers of this department that the Lord will bless her in her work for Him.

**Anton Cedarholm Party** recently concluded a large tent meeting in Kanabec County, Minn. Ten churches of five different denominations were associated in this county-wide campaign. The tent was crowded each night. Many consecrations and professions of faith in Jesus Christ were reported. Many old settlers stated that campaign was a confirmation that the gospel had not lost its attraction nor evangelism its power, for it was one of the greatest summer campaigns ever conducted in Kanabec County. Mr. Cedarholm conducted summer campaigns in Maine during July and August.

**The Twenty-eighth Annual Southwest Bible and Missionary Conference** was held August 4-16, at Cliffs, Ariz. The conference has been in existence for more than a quarter of a century, and has been a mighty factor in the evangelization of the Indian tribes of Southwest United States.

**The Yakima Valley Laymen's Organization** held a splendid fundamental Bi-

ble conference in the State Fair Grounds of Yakima, Wash., from July 22-29. Such speakers as Dr. White, of Los Angeles Bible Institute, Dr. Riley, Dr. Brumbaugh and others took part in the program.

### NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

**Henry Ostrom** was a speaker at the Lake Superior Bible Conference at Eagle River, Mich., July 19-26. A large attendance and deepened interest marked the second conference at this place, which promises to be one of the ideal summer conference points.

**William W. Shannon** and **Gideon F. Higginbotham** have been associated in a tent meeting in Ukiah, Calif., from July 5-26. The intense heat which is so unusual in California had an effect upon the attendance, but the numbers steadily increased, and as the weather improved there was an enlarged interest manifested.

A Bible conference held at **Lewistown, Ill.**, July 13-19, was remarkable for its deep spiritual interest. Many renewed their covenant with God, and there were four definite conversions. **J. W. Mahood** and **Harry McCormick Lintz** were the speakers, and Mr. and Mrs. Nelson had charge of the music and conducted the children's meetings. Mrs. Nelson also addressed the young people. Mr. Robert VanGoethem, of the Belgium Gospel Mission, brought two interesting messages.

**The Bible conference** at **Guthrie, Okla.**, July 19-August 2, held in co-operation with the ministers of the city, was the first attempt to sound forth the gospel in the Highland Park auditorium, one of the city's parks. Dr. Calvin B. Waller, of Little Rock, Ark., J. E. Conant and James F. Harrison were the speakers. Mr. Harrison also had classes for the young people and was in charge of the conference and the music. His wife assisted him at the piano. In spite of the handicap of heat there was sustained interest and God graciously gave great blessing.

**The Ocean Grove Conference** was distinguished by increased interest and good attendance. The work of Cassius E. Wakefield, Henry Ostrom and Dr. P. W. Philpott was marked with great power. Mr. and Mrs. Jones were in charge of the music, Mr. Jones acting also as director of the conference.

Both Bible Institute conferences at Montrose this year were under one directorship. Rev. Clarence R. Ferguson and Dr. H. Frammer Smith were the personnel of the Teacher Training conference, July 13-19, the former teaching the prescribed Old Testament course from Job to Malachi, the latter teaching Pedagogy and bringing the evening inspirational Bible messages. Three young people publicly accepted Christ as Saviour, and some 30 dedicated themselves to full time service.

In addition to the above speakers, the personnel of the Ministerial Institute, July 20-30, included Dr. P. W. Philpott and Dr. Robert R. Fritsch. Rev. Wilbur M. Smith, Mr. Paul Graef, Mr. Robert VanGoethem

and other teachers and missionaries brought additional inspiring messages. The conference was well attended and the ministry of the Word much appreciated by the pastors and others present.

The music of both conferences was in charge of Rev. Clarence R. Ferguson of Washington, D. C. He was assisted by the former "Closson Sisters, singing evangelists."

### FORTHCOMING CONFERENCES

Berkshire Bible Fellowship, Monterey, Mass., June 15-Sept. 15.  
Cedar Lake (Ind.) Ill. Christian Fundamentals Conf., Aug. 31-Sept. 7.  
Eagles Mere (Pa.), Bible Conference, Aug. 29-Sept. 6.  
Hephzibah Heights (near Monterey, Mass.) Bible Conferences, Sept. 4-7.  
Mount Greta (Pa.) Bible Conference, Aug. 30-Sept. 7.  
Ocean Grove (N. J.) Camp Meeting, Aug. 28-Sept. 7.  
Victorious Life Conferences, Keswick, N.J., Sept. 4-7, Sept. 25-27, Oct. 30-Nov. 1, Nov. 27-29.

### FUTURE ENGAGEMENTS

Harry O. Anderson—Sept. 3-21, Iola, Kan.; Sept. 27-Oct. 11, Maryville, Tenn.; Oct. 18-Nov. 1, Hutchinson, Kan.; Nov. 8-29, Covina, Calif.

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## Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago

### Man Eaters under New Management, by John S. Hall, M. A.

This is "A Study in Contrasts" as the author says, and one that will be found interesting and stirring to faith and Christian effort. It is simply a booklet of some twenty pages, but it is written by a man formerly a student in the Moody Bible Institute, whom God has used in a remarkable way in the work of the Sudan Interior Mission. Copies can be obtained by addressing the mission at 296 Garfield Place, Brooklyn, N. Y., or 366 Bay St., Toronto, Ont., Can. The price per copy is 10 cents. J. M. G.

### The World on a Farm, by Gertrude Chandler Warner.

This entertaining book for children dignifies farming, its episodes bringing into the story prize wheat from Bulgaria, Syrian neighbors, a boy's garden in India, sending tools to Africa and boxes from China, thus giving to it something of the romance of missionary interest.

84 pages. 7½x5½ inches. Friendship Press, New York. \$1.00. J. R. R.

### Treasures in the Earth, by Fred Hamlin.

Socializing the Christian gospel through modern scientific education related economically to the soil, is the message of this book. It is illustrated by examples of achievement from Korea, Burma, The Near East, India, Bolivia, Greece, Borneo, China, Africa and Japan. Serious reference to the necessity for faith in Christ and the resource of prayer as a source for guidance, complemented by the exercise of such instrumentalities as Bible study and evangelism—these marks of historical Christianity inspire confidence that the motive of the writer is ultramundane. Interesting, simple, direct and friendly, the author increases the reader's sympathy for his argument as he pursues his theme.

160 pages. 7½x5½ inches. Friendship Press, New York. Cloth \$1.00; paper 75 cents. J. R. R.

### The Pool of Sacrifice, by Josephine Hope Westervelt.

We are glad to recommend Mrs. Westervelt's stories because of the high religious objectives of their characters. The scene of *The Pool of Sacrifice* is laid in Guatemala, and the story combines thrilling adventure and discovery with the missionary enterprise of young people who have dedicated their lives to the Lord's work. The author's portrayal of the modern temptations of youth in connection with their choice of the higher and better things give the book a realistic character and a practical value.

219 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. C. H. B.

### Through the Book of Acts with a Guide, by F. W. Archibald Bosch.

Here is a new plan for studying this important book of the Bible. The purpose, as the title suggests, is not so much to offer information as to guide the student in securing the facts for himself. To this end the author has arranged seventeen lessons, each of which is carried on by questions, charts and notes. The questions are placed first as trail blazers into the book; the charts follow to provide a general survey of the material, and finally the notes are appended to each lesson to throw more light on the subject and stimulate further investigation. A very helpful plan of study.

83 pages. 9½x6 inches. Biblia Press, Springfield, Mo. 50 cents. C. H. B.

### How Job Learned His Lesson, by R. J. Reid.

A most excellent and readable treatment of the book of Job. The writer, after presenting the problem of Job's suffering, gives the substance of the dialogues in his own words, digesting and explaining them in a really thorough way. The study of this book should give one a working knowledge of this Bible book.

72 pages. 7x5 inches. Loizeaux Brothers, New York. 27 cents. K. S. W.

### The Three Prophetic Days of Matthew 12:40, by O. L. Hailey, D. D.

This book starts out with a heavy handicap as we consider it, because the jacket on its cover says that it is "an effort to vindicate Jesus Christ." We have thought that He was vindicated by His Father when He raised Him from the dead, but this author feels that He cannot be vindicated unless it is proved beyond a doubt that He lay in the grave seventy-two hours. But if He lay in the grave seventy-two hours that would make it appear that He arose on the fourth day, whereas the New Testament about a dozen times speaks of His resurrection as on the third day. Therefore, just what did Jesus Christ mean by His words in Matthew 12:40? We think He meant to speak in a way to be understood by His hearers. And three days and three nights was a familiar idiom among the Jews to cover a period that included any part of three days. Nor need we go outside of the Bible to prove it.

94 pages. 5x7½ inches. The Stratford Company, Boston. \$1.00. J. M. G.

### Snappy Quibs for the Church Calendar, by Paul E. Holdcraft, S.T.D.

An experienced pastor, who for a number of years has made a practice of constructing a church calendar, has brought together a mass of interesting matter suitable for quoting, for fillers, for cover legends, etc., etc. The material is arranged under seven headings, thus made easily available for the need of a busy pastor. As would be expected, some of the matter is of much greater value than other items, but the average of value is excellent. There is much quotable matter suitable for the special address, or even for sermon material.

112 pages. 9½x6 inches. The Stockton Press, Baltimore, Md. 75 cents. W. M. R.

### Chinese Twice-Born, by Charles Ernest Scott, D.D.

Dr. Scott may always be trusted to discover and interpret things of real spiritual worth. Here we have the stories, plain yet beautiful, of pagan minds and lives brought into touch with the living Christ and marvelously transformed into radiant gems fit for the diadem of the King of kings.

The greatest argument and incentive for missions is the actual fruit in redeemed lives. Who could read the story of Dr. Scott's Chinese friends, lifted out of the quagmire of demon worship and moral darkness, without being profoundly stirred to make possible the carrying of the water of life to those countless multitudes still unreached, desolate and hopeless, and yet within the circle of those for whom He died? Each of the eleven chapters has a picture complete in itself, setting forth the spiritual history in graphic style of some outstanding character, incidentally of course giving much fascinating light on life in China.

159 pages. 7½x5 inches. Fleming H. Revell Co., New York and Chicago. \$1.50. W. H. H.

### The Life of St. Paul, arranged by John R. Crossland, F. R. G. S.

This is an attempt to bring together in an orderly manner the sections of the Acts of the Apostles bearing on the life and work of Paul as a supplementary Bible reading for children. There is, so far as observed, no inherent objection to the material as thus arranged. However, some of us are still of the opinion that the best way to instruct the child mind is out of the Bible as God arranged it.

95 pages. 7x4½ inches. William Collins Sons and Company, New York. 40 cents. P. B. F.

### What After Death? by L. Franklin Gruber.

The author is well and favorably known not only as associate editor of *Bibliotheca Sacra*, but also by a number of scholarly works. This book is "an examination of several theories of future retribution and an exposition of the teaching of the Scriptures as to the state of the lost and the state of the saved." Remarkably clear and simple in style and method of presentation, yet convincing. The subject matter is governed by thorough analysis and scrutinizing exegesis usually based upon the original texts. Here is a treasure of information in this particular field.

253 pages. 8x5½ inches. Lutheran Literary Board, Burlington, Ia. \$2.00. J. A. V. G.

### Where Day Dawns, by Maude Whitmore Madden.

This book presents the life of the boys and girls of Japan. The reader at once is introduced into the land of cherry blossoms and catches a glimpse of the playtime and school work of the young. In the presentation of the stories, poems, proverbs and folklore, a spirit of appreciation is created and one gets a new background of Japan. Missionary organizations seeking information for their young will find this book much to the liking of their boys and girls.

160 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. A. H. L.

### Hymns in Human Experience, by William J. Hart, D.D.

Dr. Hart's established reputation as a collector of interesting and inspiring incidents is abundantly sustained in this book. Under fifteen chapter themes one hundred and forty-five different hymns and songs are referred to, and some of them have as many as six and eight separate allusions. The general reader will derive blessing from the use of the book, the shut-in will be encouraged, the minister, Sunday School worker, or song director will find material for tactful use. The chapters have been printed in various religious journals, or delivered as addresses at church conferences. They merit book form and permanency.

221 pages. 7½x5½ inches. Harpers and Brothers, New York. \$2.00. W. M. R.

### God in the Slums, by Hugh Redwood.

This book is an American release of a Hodder and Stoughton (London) publication, of which 40,000 were sold in England before it came from the press. A newspaper reporter was brought into contact with the slum officer of the Salvation Army. The assured man of the world became a convert, a thrilled and believing observer of the mission of the grace of God operative among the most unfortunate in the haunts of abject poverty and resultant conditions, in the slums of London. Miracles of saving grace are again and again heralded. The American publisher has rendered a fine service in bringing this soul-warming story to this side of the sea.

128 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. W. M. R.

Moody Bible Institute Monthly

**The Christly Life**, by W. Y. Fullerton, D.D.

The eminent British author of this deeply devotional book, which is referred to as a sequel to *The Practice of Christ's Presence*, has again placed spiritual believers in his debt for the abundance of soul food that is here so blessedly and beautifully presented. Through a long life, Dr. Fullerton has served spiritual interests in numerous ways, by collaboration with Spurgeon, as secretary of the Baptist Missionary Association, as biographer of great saints, travelers in mission lands, and author of multitudes of volumes, a full dozen of which are on devotional themes. The six pertinent papers of this present volume are thought provoking, spiritually stimulating, and keenly revealing as to essential elements entering into the Christly life.

124 pages. 7½x5 inches. Fleming H. Revell Company, New York and Chicago. \$1.25. W. M. R.

**The Rural Billion**, by Charles M. McConnell.

Pertinent to this illuminating discussion of country life is the motto of Benedictine monks of the Middle Ages while they were trying to get a foothold for Christianity among the savage tribes of Germany: "*Cruce et aratro*—By the power of the cross and the plow." The author would interpret Christianity to the rural billion through the sacrificial service of agricultural, educational, and medical missionaries, selected for their vision, teaching gifts, and spiritual power, with all capacities fused in an understanding of the fecund soil and those who nurture it to nourish life. Indeed, it is dedicated to "The Unknown Farmer Who Feeds the World." Every minister in a rural community will be stimulated by reading it, although he may not always agree with the writer's theological conclusions.

171 pages. 7½x5½ inches. Friendship Press, New York. Cloth \$1.00, paper 60 cents. J. R. R.

**Archibald Orr-Ewing**, by Marshall Broomhall.

A young man with material prospects of such proportions as to dazzle most minds, Archibald Orr-Ewing early discovered the pearl of great price and unreservedly devoted his whole heart and life to the service of his Redeemer and Lord. Nor was he content to simply finance some substitute on a far away mission field; nothing short of personal service in the "regions beyond" would satisfy his heart; and so to China he went as soon as the affairs of his estate could be passed on to other shoulders. Years of hardships compelled retirement from the field some years ago because of physical weaknesses developed, but the heart was ever centered in his beloved China until the time of home call last year.

An exceedingly fine volume for young men who may be in danger of following the wrong gleam or choosing life's second best.

150 pages. 7½x5 inches. China Inland Mission, Philadelphia. 60 cents. W. H. H.

**An African Church in Building**, by J. J. Willis.

The Bishop of Uganda has contributed to the literature of missions, under this title, a needed exposition of "the difficulties and varied possibilities of up-building a native Church on lines which will enable national or racial characteristics to find their true development." Of this, the Uganda Church stands as a notable object lesson.

For the prospective missionary to Africa there is nothing within our knowledge quite so valuable as this calm, reverent, well-reasoned and experience-seasoned discussion of facts and factors in relation to the whole question of successful missionary operation.

118 pages. 8x5½ inches. Church Missionary Society, London. 75 cents. J. R. R.

**Analytical Bible.**

The *Analytical Bible* takes its name from the fact that each book is analyzed by chart and outline with an accompanying survey of its outstanding facts and contemporary history. Instead of being placed with other helps in the back of the Bible, all the material bearing upon each book is placed with the text. This feature is also brought out with the references and revised renderings, which appear in the text instead of in the margin. While this does not provide as many Scripture references as one might desire, it is probable that they will be given more careful attention than if they were placed in the margin. In addition to this distinct feature, there is provided valuable information as to the origin and inspiration of the text, as well as an extensive index, a digest, a topical study, and a good concordance. The text is in long primer type, but being printed on India paper the two thousand pages of its contents are in compact form, not more than an inch and a quarter thick.

Buxton-Westerman Company, Chicago. C. H. B.

**Brave Adventure**, by Katharine Scherer Cronk.

The author believes the way to secure a Church that prays, and through prayer wins its spiritual victories, is to teach boys and girls the meaning and possibilities of prayer. This small book is full of that teaching—virile, concrete, and convincing—all winged to reach the adolescent mind, for it makes *adventure* the keynote.

143 pages. 7½x5½ inches. Central Committee United Study of Foreign Missions, West Medford, Mass. J. R. R.

**The Adventures of Mr. Friend**, by Harold B. Hunting.

Apparently this book has been written for the world which now is. Its advocacy of friendliness and brotherhood for the oppressed and depressed in Church and State is good, but may become the enemy of the best. We commend it for its altruism in behalf of the underprivileged and submerged, but is there not a Pearl of Great Price for the possession of which a man will sell all that he has?

130 pages. 7½x5½ inches. Friendship Press, New York. Cloth, \$1.00; paper, 75 cents. J. R. R.

**Uganda in Transformation**, by H. Gresford Jones.

The Church Missionary Society is almost a synonym for Uganda. It is the only non-Roman society operating in this prolific field and does most of its work, perforce, in proximity with the Roman propagandists. The author, a seasoned missionary, alike familiar with his subject and this situation, writes *fairly*, his convictions softened by practical necessity. Although the narrative covers fifty years, it does not appear as a history, but rather as a series of pen pictures, skilfully drawn, and alive with human interest. It is immediately captivating, but leaves a rich deposit in its flow.

262 pages. 7½x5½ inches. Church Missionary Society, London. \$1.00. J. R. R.

**The Westminster Assembly and Its Work**, by Benjamin Breckinridge Warfield, D. D., LL. D.

This is the sixth volume in the invaluable series which the literary executors are publishing from the papers and articles left by the late Dr. Warfield, professor of Theology at Princeton. All have been printed before but their collection in this form is a vast contribution to conservative Christianity. Ministers and laymen who read these pages will gain a new conception of the unity and strength of the Protestant evangelical faith. We commend the author's loyalty to the Bible and his fruitful study of its defense by the Assembly. Quotations from men of that day sustain his position.

400 pages. 9x6 inches. Oxford University Press, New York. \$3.00. H. E. S.

**Things Most Surely Believed**, by Clarence Edward Macartney.

This book by the well known Presbyterian clergyman is a series of twelve sermons upon the Apostles' Creed. The author is as vigorous and fascinating a writer as he is a preacher, and the fact that his congregations are always large so that frequently special arrangements must be made to care for the overflow, would suggest as large a reading for his printed ministry. It is the proclamation of such fundamental truths that will restore faith and conviction, which is so sadly lacking in the pulpit messages of the day.

195 pages. 7¼x5 inches. Cokesbury Press, Nashville, Tenn. \$1.50. C. H. B.

**Communing with Communism**, by William B. Lippard.

The author has traveled extensively in Europe and the far East, and in the summer of 1930 made a special visit to Russia, the impressions of which he has written. One feels that here is provided an unprejudiced appraisal of actual conditions, especially with reference to the religious situation, to which the last two chapters are devoted. Communism is substituting a new religion for the Russian people, with the writings of Karl Marx as its Old Testament and those of Lenin as its New Testament. Its hopeless entanglement of religion (or irreligion) with the alluring industrial and political program, leads one to tremble for the future of Christian civilizations should the Russian experiment prove successful.

153 pages. 7½x5 inches. Judson Press, Philadelphia. \$1.50. C. H. B.

**Roving with the Migrants**, by Adela J. Ballard.

The Western Supervisor of Migrant Work of the Council of Women for Home Missions discusses the migrant and his wanderings, working with him, the community and the migrant, and what the migrant is thinking, followed by a summary of "Results and Hopes." But it is more than informing: it is suggestive. It points out ways for co-operation, presents an outline for the study of the migrant problem, with source material, and tells what the Council of Women for Home Missions is and what it does.

95 pages. 7½x5½ inches. Missionary Education Movement, New York. 50 cents. J. R. R.

**The Day of Jesus Christ**, by J. C. Massee, D.D., LL.D.

This is a study based upon Paul's letter to the Philippians, in which the author sees the Church of Jesus Christ located as a colony of heaven, in the midst of the restrictions of earthly governments. The various duties, rights, and privileges of the Christian in relation to the complex life in which he lives today, towards government, society, home, to the unsaved world in general, are excellently brought out from Paul's epistle and applied to the problems of the Christian today, and herein lies the value of the book. In short it deals with Christian conduct as related to the world system which surrounds him on every side.

However, we cannot agree with the writer in the general trend of his book which looks at the day of Jesus Christ as the successful culmination of the Church's effort to conquer the world for Christ, the by-products of the gospel being the means to that end, a hopeless task as both present conditions and also prophecy show. The by-products of the gospel cannot be substituted for the day of the Lord in which the personal return of Christ to this earth reigning over His people Israel, will bring the nations to His feet. We are grateful for these by-products, but meanwhile our task is to preach the gospel in order that the Holy Spirit might complete the body of Christ.

125 pages. 7x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. K. S. W.

# Moody Bible Institute of Chicago

William M. Runyan

The Institute

Alumni Gleanings

W-M-B-I

## PROMOTION OF MR. BERGLUND

Upon the recommendation of J. Edward Stauffer, the head of the Household Department, H. S. Berglund has been promoted to the position of Assistant. He has been serving for three years as Assistant to the head of the department, and his service has been found faithful and of increasing value.

## E. B. BUCKALEW

From the beginning of July E. B. Buckalew ceased to serve as Secretary of the Extension Department. He had a long and serious illness, the recovery from which is prolonged, and the trustees, through the Executive Committee felt it desirable to relieve him of all official responsibility. He has been resting during the summer, and the consideration of his future relationship to the Institute awaits his return to normal health and strength.

## A LARGE CLASS RECEIVES DIPLOMAS

But four seats remained unoccupied in the Institute choir section, when the summer term class, 1931, took its place for the usual exercises Thursday forenoon, August 6, and seven class officers and speakers occupied platform chairs. Students who were honored with the diploma of the Institute numbered 112.

Ralph E. Donaldson, class president, announced "All Hail, Immanuel" (143), and the response which attended the leadership of Francis E. Hand indicated that both class and congregation were voicing a sincere heart aspiration.

A "warm spell" was on, but spiritual warmth was in no way impaired by the fact. Large audiences were on hand both for the morning exercises and the graduation program at night, when some two or three hundred visitors were unable to find place in the crowded auditorium.

A high average of excellence was attained in the class exercises. The speaker for the Evening School class was Olga L. Gustafson; for the women of the Day School, Jeanett E. Sytsma; for the men of the Day School, Frank B. Haynes, and for the Pastors Course, Carl E. Etieby.

The class motto was, "Chosen to bring forth fruit," that of the Pastors Course group, "We preach not ourselves, but Christ Jesus the Lord." The class song, "Lead on, O King Triumphant," the poem by James B. Inglis, and the music by Harold J. De Vries, was given effective rendition by the large class.

Dr. Gray accepted with felicitous comment the three group pictures: Evening School, Pastors Course, and Day School classes. He also read telegrams of congratulations from various class officers: Harriett Tompson, Portsmouth, Ohio; Mary E. Ducrow, Houston, Texas; Emily Russell, Dana, Iowa; Emma Mathys, Kijabe, Kenya Colony, Africa; and also from Miss Elinor Stafford Millar, Sidney, Ohio.

With twenty-two members of the class receiving the diploma of the Pastors Course, it was fitting that Dr. H. Framer Smith, Director of that course, should be the graduation speaker. The burden of his own convictions and the aspirations of his heart for the future ministry of the entire class were embodied in a searching and critical study of the first and second chapters of First Corinthians. "The Message of the Minister of God," the subject presented, gave scope for the convincing exposition.

In the absence of the President of the Board of Trustees, Mr. Henry P. Crowell, Dr. Gray presented the diplomas, and addressed the class briefly in farewell good wishes. Those receiving diplomas are listed as follows:

Evening School, General Course: Emilie Elizabeth Bickler, Grace V. Culton, Olga L. Gustafson, Mary C. Mueller, Bessie B. Montgomery, Mrs. Ray Soldwell, Alfred G. Mefferd, Lawrence P. Oliver.

Day School, General Course: Mary E. Annette, Maretia A. Bell, Nellie E. Berkepile, Helen Harriet Bryant, Frances A. Burkhalter, Mrs. Cornelius V. Bussell, Cleo Clapsaddle (Mrs.), Anise Dillon, Mrs. Christian Dollinger, Lois D. Fuhrman, Grace L. Grusing, Mrs. Francis E. Hand, Ruth Eleanor King, Helen E. Kissling, Olive Selma Klausmeier, Louise M. Kleffman, Luella Jessie Lee, Frances S. Linn, L. Jeanne Little, Mrs. Burton A. Lovelady, Esther Miller, Frances J. Mulder, Ebba M. Osterberg, I. Maisie Palmer, Dorothy J. Roughton, Marian E. Spoelstra, Jeanett E. Sytsma, Susie Thiessen, Charlotte I. Thomas, Stella M. Ward, Alice Mae West, M. Louise Yates, Kenneth L. Beilby, Reynold E. Best, Kenneth R. Bliss, Iven Claud Blum, Donald F. Brown, Jose Bonilla, Theodore H. Bulbulian, Cornelius V. Bussell, Paul E. Carlson, Earl L. Cooper, Harold J. De Vries, Christian Dollinger, Ralph Edwin Donaldson, J. Garber Drushal, Albert Ewert, Harry W. Giles, D. Wyse Graber, Paul O. Hale, Frank B. Haynes, Harlan Garnett Hobble, Robert J. Kees, Royal L. Leeson, Burton A. Lovelady, Victor Onorato, Edison B. Paine, Jacob M. Ritchie, Victor C. Roebuck, William Lester Showers, Erwin C. Westhause.

Christian Education Course: Grace I. Dietrich, Lois D. Fuhrman, Mary Johnston McAlister, Darlene O. Reed, Amelia Louise Wenrich.

Jewish Missions Course: Rita Chapin, Olga Augusta McAteer (Mrs.).

Missionary Course: Ruth Anna Anderson, Gladys Mae Bardouche, Ruth Claire Barrick, Mildred H. Berger, Jean Pearl Cooper, Clara W. Erickson, Mrs. John W. German, Ethel R. Groce, Katherine E. Herring, Dorothy Elizabeth Kienholz, Edith Ellen R. Knowles, Ruth Carolyn



Graduating Class—Day School—August, 1931. Pictures of Pastors Course and Evening School Graduates Will Appear Next Month.

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Lehr, Burdette E. Bulkley, Allen Jacob Heeringa, Blythe Calvin Lehman.

Pastors Course: James Leon Alderman, Paul L. Arnold, Richard F. Barram, Ramon Cabrera-Hernandez, Martin Kenney Cobble, Carl E. Elleby, Norman Q. Erb, Merkel W. Good, Edwin W. Guber, Paul C. Guiley, Francis E. Hand, James B. Inglis, Leroy W. King, Paul G. Lehrer, Albert Lindsey, Jr., William H. Matthews, Jr., Paul S. Morimoto, Roy E. Owsley, Samuel E. Sta'ey, Kenneth Mackenzie Stewart, Walter Swier, Earl V. Willetts.

The announcement was made that the Correspondence School, during the three months, April, May and June, granted 713 certificates for completed courses to students resident in forty states of the Union, Hawaii, Africa, Canada, England, Newfoundland, South America, Scotland, and Syria.

The graduates of the Day and Evening Schools represent twenty-five states of the Union, and Nicaragua, Turkey, Canada, England, Scotland, Cuba, and Hawaii.

### SUMMER TERM CONCERT

A most gratifying sacred and classical concert was given in the Auditorium under the auspices of the Music Department of the Institute July 15. Many of the readers of this page can visualize the placing of the augmented choir, under the magnetic leadership of Prof. Ta'mage J. Bittikofer.

The first hour of the program was broadcast over W-M-B-I, and it is to be regretted that the distant listeners could not have the inspiration of the last few numbers, for the effect moved on toward a superb climax. The fine spirit and marked skill with which each feature of the well balanced program was presented made for genuine pride in the Music Department of the Institute, both its Faculty members who could give evidence of superior skill as artists, and also for the large student body making up the augmented Institute choir. Events of this nature give evidence of the splendid value

of the musical training at the Institute.

The choir numbers represented different contrapuntal schools and periods, including anthems by Bach, Hasler, Katalsky and Kopyloff. The men's chorus won high favor with two selections. Mr. and Mrs. G. C. Latchaw were heard in a gratifying duet number, and Mrs. Latchaw was at her best in a solo selection from "Elijah." A. E. Hosmer's rendition of "Abide with Me" brought marked spiritual blessing.

In the instrumental field, Alfred Holzworth revealed his well-known skill in a pipe organ number, "Toccata in D," by Becker.

The most recent addition to the Music Faculty, Karl McGuire, was introduced to the public in two appearances, a pair of classic piano numbers, by Brahms and Chopin and in the rendering of his own composition, "Concerto for Piano and Orchestra." The orchestral part had been arranged for the organ and was rendered most effectively by Miss Alice R. Deal, of the Music Faculty.

The large audience testified to the confidence held by the music loving public in the ability of the Institute musicians to present a sacred and classical program well worth braving the oppressive heat to hear. Anticipation already reaches out to what may be offered for another term.

### MUSIC DEPARTMENT ACTIVITIES

Monday evening, July 27, Karl McGuire presented for his Junior Piano Recital, Willard Stitz, who was assisted by Herbert A. Farrar, a pupil of Mr. Latchaw. Before an appreciative audience in the Auditorium the young men rendered an excellent program of classical and modern piano and voice numbers. Similar recitals with other participants will be held in the near future.

### DAILY VACATION BIBLE SCHOOL

For the seventh year the Christian Education arm of the Institute has supervised a Daily Vacation Bible School. Miss

Margaret Taylor, instructor in Departmental Work, was in charge. Institute students specializing in Christian Education assisted, as did also the parents of some of the children. The enrollment reached 78, the average attendance being 57. The school in the Guild House continued for thirteen days, from June 29 to July 15. The picture presented tells its own story of interest and happiness.

A Daily Vacation school was also held at the Helping Hand Mission, 225 West Oak Street, for colored children. This was under Institute auspices and scored a marked success in every way. Did space permit many interesting incidents of these schools could be recounted. Meanwhile, Institute students are receiving valuable practice in this highly important work, while the boy and girl groups are helped in laying invaluable foundations for the future.

### D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received between July 1 and 31, 1931, inclusive:

	Number of Contributions	Amount of Contributions
Alaska .....	1	\$ 1.00
Army and Navy .....	1	1.00
General Missions .....	1	18.50
Hospital .....	416	1,202.30
India .....	4	18.00
Latin America .....	282	1,177.84
Life-Saving .....	1	1.00
Lcdging House .....	1	1.00
Lumber Camp .....	2	11.00
Mountain .....	31	129.05
Pioneer .....	53	196.60
Prison .....	766	1,536.19
French Louisiana .....	6	21.00
Free Tract .....	5	12.45

### FREE GRANTS OF LITERATURE

Literature was sent on account of the Book Funds from July 1 to 31, 1931, inclusive: The total amount of literature sent on the Funds is as follows: 9,732 Colportage Library books, 11,427 Evangel Booklets, 5,595 Pocket Treasuries, 49,126 tracts, 8,285 Gospels of John, 50 Gospels of Matthew, 244 Testaments, 4 Bible Alphabet and Memory Work booklets. This was sent in 356 shipments to 41 states, 5 shipments to the Philippine Islands, 14 shipments to Canada, 28 shipments to 16 foreign countries.

**Africa Book Fund:** 2 shipments: 8 Colportage Library books.

**Fire Station Book Fund:** 1 shipment to 1 state: 15 Colportage Library books, 18 Evangel Booklets, 10 Pocket Treasuries, 10 Gospels of John.

**Free Tract Fund:** 13 shipments to 13 states, 1 shipment to 1 foreign country: 3,735 tracts.

**French Louisiana Book Fund:** 2 shipments: 70 Colportage Library books, 80 Evangel Booklets, 5 Pocket Treasuries, 465 tracts, 10 Gospels of John.

**General Mission Fields Book Fund:** 5 shipments to the Philippine Islands, 2 shipments to 2 foreign countries: 485 Colportage Library books, 347 Evangel Booklets, 50 Pocket Treasuries, 900 tracts, 250 Gospels of John.

**Hospital Book Fund:** 111 shipments to 35 states, 6 shipments to Canada: 2,399 Colportage Library books, 2,867 Evangel Booklets, 2,048 Pocket Treasuries, 12,904 tracts, 3,010 Gospels of John, 50 Gospels of Matthew, 12 Testaments.

**India Book Fund:** 3 shipments: 3 Colportage Library books, 200 Evangel Booklets, 500 tracts.

**Latin America Book Fund:** 3 shipments to 3 states, 12 shipments to 8 foreign countries: 551 Colportage Library books, 697 Evangel Booklets, 10,230 tracts.

**Mountain Book Fund:** 51 shipments to 10 states: 522 Colportage Library books, 634 Evangel Booklets, 1,113 Pocket Treasuries, 1,915 tracts, 310 Gospels of John, 75 Testaments, 4 Bible Alphabet and Memory Work booklets.

**Pioneer Book Fund:** 51 shipments to 14 states, 5 shipments to Canada: 1,121 Colportage Library books, 486 Evangel Booklets, 186 Pocket Treasuries, 2,352 tracts, 486 Gospels of John, 31 Testaments.

**Prison Book Fund:** 126 shipments to 36 states, 3 shipments to Canada: 3,138 Colportage Library books, 3,923 Evangel Booklets, 2,183 Pocket Treasuries, 9,125 tracts, 4,209 Gospels of John, 126 Testaments.

**Spain Book Fund:** 8 shipments to Spain: 1,420 Colportage Library books, 2,175 Evangel Booklets, 7,000 tracts.



Daily Vacation Bible School Under Supervision of Miss Margaret Taylor, The Moody Bible Institute of Chicago

## Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with *Monthly* readers in all parts of the world. Please send items promptly, written legibly, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

Joseph Shereda '26, reports the beginning of a new work in Zlin, Czechoslovakia. This city has grown up rapidly around a very successful shoe factory which employs 18,000 workers, most of whom are young people. "We hope and pray that we may reach some of these young people for the Lord," writes Mr. Shereda.

Elizabeth O'Brien '30, Madraet, Essalaam, Port Said, Egypt, is making progress in the study of Arabic, which she is following in connection with the Cairo School of Oriental Studies. She is happy in finding various former students in her travels, and she reports an occurrence in Cairo which may well thrill our hearts—the baptism at one time of three Moslems, a Jew, and an Armenian.

Carrie Virginia Brown '24, continues to serve on the faculty of the Honolulu Bible Training School. The attractive May bulletin of the school presented her picture at the front with the following: "To Miss Carrie Virginia Brown, who has taught us to be Christian teachers in words and in actions, the Class of 1931 respectfully dedicates this issue of the H. B. T. S. Bulletin." The school serves the many nationalities that compose the population of the Hawaiian Islands.

C. Herbert Hess '29, who went to China last September, under the auspices of the China Inland Mission, has been designated to work with Paul Contento '27, at Chungwei, Kansu.

William C. Hartford '26, was graduated in June from Baker University, Baldwin City, Kan., with the degree of B. A. He is serving as pastor of the Methodist Episcopal Church at Miller, Kan.

Frances C. Sivers '28, reports from 614 Western Avenue, Toledo, Ohio, "During the past year I have been a graduate student at the University of Michigan, Ann Arbor, where on Monday, June 22, I received the degree of Master of Arts."

Mabelle Cooper '26, has the sympathy of many friends in the loss of her father, Mr. A. H. Cooper, who was a prominent citizen of Meridian, Miss. The local press made extended mention of his notable career and service to the community as a Christian gentleman of fine and generous spirit.

Idella Ferguson '27 and Lois R. Fraser '24, are at Neah Bay, Wash., where they are working with reservation Indians, under the Presbyterian Board. Miss Fraser says: "They are a fine, appreciative and willing group of people, and we greatly love to be with them. The Lord has also blessed us with an adopted family of three Alaskan girls."

R. W. Van Anda '21, and Mrs. Van Anda '21, report spiritual victory from Iowa Falls, Ia. Mr. Van Anda received the call to the pastorate of the First Baptist Church of that city, and on June 18 was ordained to the gospel ministry. He reports: "The Lord is wonderfully blessing our ministry thus far. On June 28 five were baptized into the church. The interest and attendance are very encouraging. We many times praise God for ever leading us to dear old M. B. I."

Harry Bundy '23, reports his present address as 15403 Stansbury Ave., Detroit, Mich. He is tenor soloist and music director of the Temple Baptist Church, of that city. Various opportunities are happily used for conducting music at Bible conferences and evangelistic meetings.

Carl J. Glittenberg '22, and Mrs. Glittenberg (Anna P. Battles '23), after eight years of service in China, are renewing old friendships and forming new ones at M. B. I. They have leased a cottage on the Cedar Lake (Ind.) Conference Grounds, where they will spend the summer with their two sons and two daughters. May these weeks afford abundant physical and spiritual comfort to these faithful missionaries.

Andrew McGill '17, having concluded a furlough in the homeland, has returned to his post of missionary service in northern Rhodesia, Africa.

Andrew M. Child '30, and Mrs. Child (Velma Dollar '30), recently visited the Institute, possibly to show their young son, Andrew McRoberts, Jr., where he may expect to be studying the Bible some twenty years hence. Congratulations! Mr. Child, with headquarters at Weston, W. Va., is serving the American Sunday School Union, organizing new Sunday Schools and helping others. He witnessed some seventy conversions in four revival meetings held last winter.

Dorothy M. Ellerton '24, Ganado Mission, Ganado, Ariz., writes: "At sunrise on Easter Sunday, 175 Indians gathered on a hill near the mission to worship the risen Saviour. An Easter cantata was sung on Sunday night by forty boys and girls. It was my joy to train them, but greater joy to hear saved Navajos sing and testify to the power of Christ."

Alexander J. Jantzen '27, Murdo, S. D., is engaged under the American Sunday School Union for work over an area of eleven counties in the south central section of the state. The blessings of God are abundantly revealed in the organizing and revival work he is doing.

A. C. Van Puffelen '22, who is in charge of the Bible School work of the Belgian Gospel Mission, writes with grateful enthusiasm of his debt to M. B. I. for many things which he is able to utilize in his work in Brussels. Speaking of Dr. Gray's Synthetic Bible Studies, he says: "This method of Bible study is unknown to the continent of Europe, so I introduced it in our school. One of our teachers became so enthusiastic, when learning of the value of it, he at once determined to go through the whole Bible synthetically, for his own profit."

Gilbert W. Otteson '24, 148 S. Clark St., Salina, Kan., reports victory in the work of the Evangelical Mission Church, the pastorate of which he accepted a year ago, after four years of evangelistic work with Dr. James Rayburn. Souls have been saved and saints edified.

Esther Ton '24, Annville, Ky., who followed M. B. I. training with graduation from Gordon College, Boston, in '27, has for the past two years been teaching in the mountains of Kentucky. She reports the people as very responsive and eager to learn.

John C. Wanamaker '24, has tested and proved the power of God for victory while serving as pastor of the Gospel Baptist Church, Oelwein, Ia. This pastorate was preceded by one at Elmhurst, Ill., during which Mr. Wanamaker completed the Pastors Course at the Institute and later a course at Wheaton College.

Neil Pease '31, on August 1 entered upon the pastorate of the Baptist Church, at Troy, Ill. This is the only church in a town of 1,000 population, and the field is ripe for spiritual victory.

Donald G. Davis '24, since leaving the Institute, has taught music in the Des Moines University and as part-time instructor at the Page Military Academy, Los Angeles. For the past three years he has been attending the University of Southern California, from which he has received both the degrees of Bachelor and Master of Arts. He is associate pastor of the Pico Heights Congregational Church, and praises God that I Corinthians 1:18-31 has never failed to be an antidote for some things dispensed in the university classrooms. His address is 1201 Cochran Ave., Los Angeles, Calif.

Elsa E. Grantland '30, who is carrying on a work among the coal miners of Kentucky, has been enjoying a much needed rest during which she visited old friends at the Institute. She speaks with enthusiasm of the mountaineer field of service, which is indeed white unto the harvest, and for which there are few laborers. Prayers for her work will be appreciated.

David T. Starling '16, and Mrs. Starling are working victoriously in superintending the John 3:16 Gospel Mission, at 318 West Thirty-first Street, New York. Interest is not subsiding, as is usual during the summer months, but large audiences attend the mission meetings, which are held every night in the year. God

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is honoring the prayers and faith of these workers in granting most generous support of the highly spiritual program carried out. Spanish and Hebrew language services are conducted each week.

Mr. and Mrs. R. C. Keeley '23, Carrollton, Ill., have been assisting Rev. L. H. Brocker, pastor of the Albany Park Presbyterian Church, Chicago, in a Daily Vacation Bible School. They have devoted much time to this type of Christian service.

Karl C. Meyer '22, after much prayer, was led to accept the pastorate of the Baptist Church at Webster, Wis. A group of some eight praying people were trying to carry on. God's blessing has been abundantly bestowed. There are now from 150 to 250 in attendance upon the services, many have been converted, and a company of thirty young musicians furnish the music at each service. The pastor voices profound gratitude for the blessing of training at M. B. I.

Arthur G. Lindquist '21, and Mrs. Lindquist (Annie Hall '22), who are missionaries to China under the Swedish Evangelical Free Church, now on furlough, recently visited the Institute. They are doing deputation work in the Middle West.

Harriet H. Albee '14, now pastor of a church at West Stewartstown, N. H., motored with friends from New England to Chicago and spent two weeks, as she said, "at the home base, getting inspiration and blessing for her work."

Violet J. Heefner '25, Ruby Heefner '30, and Anna Jane Sudenga '26, home address, George, Iowa, have worked together for six years as an evangelistic group. The first named is an evangelist; the second, soloist and song director; and the third, pianist and instrumental specialist. Gracious results have attended their work—the salvation of many souls and dedication to life-service of many young people. Reported conversions in recent meetings are as follows: Sioux Falls, S. D., 66; River Grove, Ill., 98; Creighton, Neb., 71; Fremont, Neb., 51; and equally gratifying results in other places. These devoted workers have seen many marked evidences of God's saving power in the deliverance of victims of various unclean and gross habits.

#### BORN

To Andrew M. Child '30, and Mrs. Child (Velma Dollar '30), a son, Andrew McRoberts, Jr., June 12, at Weston, W. Va.  
To Albert Lubbers '26, and Mrs. Lubbers (Amanda Voorhees '26), a daughter, Betty Jane, June 2, at Chicago, Ill.

To G. W. Weppel '29, and Mrs. Weppel (Claudia Frey '27), a daughter, on July 4, in Kenya Colony, E. Africa.

To William McCarrell '12, and Mrs. McCarrell, a son, July 12, Cicero, Ill.

To Alexander J. Jantzen '27, and Mrs. Jantzen, a daughter, Ella, July 1, at Murdo, S. D.

#### MARRIED

L. Paul Moore and Lillian Holcomb '27, May 10, Elat, Cameroun, W. Africa.

LaVern G. Kelley '30, and Dorothy E. Johnston, June 20, Chicago, Ill.

#### WITH THE LORD

Walter Hardtke '18, an earnest and devoted worker in the Kimball Avenue Presbyterian Church, Chicago, was called from labor to reward on Wednesday, July 8.

Taylor D. Ferguson '99, while preparing his sermon for the next day, was on Saturday, February 7, taken suddenly ill, and in a short time went to be with the Lord. His pastorate was in Albia, Ia., where his zeal and happiness in the Lord's work endeared him to the people.

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In a Pennsylvania community a boy lived without God's Word, and then he died, and it looked like he would have to be buried without a verse of the Scriptures being read at his funeral—because none could be found in the community, until God overruled, through a traveling man who was not aware of the need.

At the same time a former resident of that county was in counsel with his associates in a distant city and strongly protested any further Bible work among children in that county—because he knew they didn't need it!

Are you, who read this appeal likewise deceived? Are you ignorant of the systematic program in our class rooms, and elsewhere, to make atheists of our children? We are looking for men and women who care enough for these innocent children, for the future generations, and for Christ, to suffer and sacrifice with us to give them God's Word to read.

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## RADIO STATION

W-M-B-I

1080 kilocycles (277.6 meters)

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## A NEW START

September days! How glorious they are! The "orchards are yielding the treasures of their fruit." Summer is past; harvest time is at hand. Those who share in the radio ministry have enjoyed brief periods of rest, and return to their tasks anticipating a year of rich blessing in His service.

We are thinking especially of the classes of the Radio School of the Bible, for they indeed play a most important part in the air ministry. Those who cannot attend the Institute can in this way participate in an accredited study course carried on by members of the Faculty of the Institute. The fall classes will be in charge of Mr. Joyce, director of this work, Mr. Wuest, Mr. Lowry, and Mrs. McCord.



## FAMILIAR VOICES

We present to our readers two members of the August graduating class, whose work "over the air" has been greatly appreciated by the Radio Department.



Louise Yates

Louise Yates, Grand Rapids, Mich., has been most loyal and faithful in her piano and organ work both as accompanist and as soloist. Miss Yates was graduated from the Bible Music Course.

Instrumentalists in the student body of the Institute have a real place in the radio ministry. Robert Kees, of Lake Forest, Ill., who was graduated from the General Course, has been one of this group. His assistance has been truly appreciated. Mr. Kees plans to return in the fall, continuing his preparation as an enrolled student in the Pastors Course.



Robert Kees



## ADIEU!

Among those who graduated in the class of August '31 were many students who rendered effective and loyal service to the Radio Department in its varied programs. In this group are soloists, both vocal and instrumental, also those who have so often accompanied in the rendering of gospel songs. This service has been greatly appreciated, and the part of each in the programs has been a real blessing to our radio friends.

The Radio Department wishes all members of the graduating class God's richest blessing as they seek His place for them in the "harvest field." But more especially

to the following, with whom we have enjoyed a more intimate fellowship, do we wish blessing from Him as they continue using their talents in His service:

Frances A. Burkhalter  
Mr. and Mrs. Francis E. Hand  
Helen E. Kissling  
Olive Selma Klausmeier  
Mrs. Burton A. Lovelady  
Stella A. Ward  
Grace I. Dietrich  
M. Louise Yates  
Jose Bonilla  
Robert J. Kees  
Ramon Cabrera-Hernandez  
Edwin W. Guber.



"What can we believe?" is a question that has long confronted the boy and girl, as well as older people, in their search for truth. We believe the boys and girls of today, though just as earnest and sincere in the query, are having a harder time than those of an earlier day to find the correct answers. For the very ones to whom they should go with their questions are increasing their perplexity, since parents, teachers and social leaders themselves have lost their grip on the Word of God and are themselves in a quandary as to the meaning of truth.

Into the young life, filled as it is with hope and ambition, has come the onslaught of a materialistic, pleasure-loving age. Life is speeded up to such a pace that the boy fifteen and sixteen years of age has become the possessor of knowledge one time not held by the youth of twenty-one.

Motion pictures with their perverted portrayal of domestic life make vice appear the common thing and virtue the exception. Literature that causes our elders to gasp for horror has been placed in the hands of our boys and girls. So called "art," with its deadly poison, is so lethargizing our young life, that sacred courtship that once had in it the glory of God, the bird-like song of an awakening life, the fragrance of the unfolding flower, has now the flushed cheek of sin, the drawn lines of dissipation, the very pall of eternal death.

From an atmosphere such as this our boys and girls are often called upon to return to homes wherein Christ has been "crowded out" and forgotten. God's name enters only to be used in blasphemy, the Bible, our guide from God Himself, has long been buried out of sight. Prayer, the real power of life, the Christian's very breath, has ceased to mold and hold together the family as God purposed that it should.

It is little wonder that the boy and girl groping in the dark for the "way out" cries, "What can I believe?" The very walls of their own homes send back an empty, mocking echo, "What can I believe?" for Christ is not an honored guest in that home.

Realizing in a measure the hunger and need in the young heart and also our responsibility as "ambassadors of Christ," W-M-B-I has accepted the challenge thus presented and is endeavoring to reach the young life of our land with a program adapted to its need. We are assured that the acceptance of Christ as a personal Saviour gives our young people One who sticketh closer than a brother, a guide who never fails, a very present help in time of trouble. All the program material for young and old from W-M-B-I is built upon the Bible, the infallible Word of God.

The Bible being our foundation, we seek at all times to have our boys and girls become more familiar with its history, construction, and contents. Our children's work is carried on by using the "club" plan. A pin is sent to each boy and girl who sends in his or her name and address, signifying a desire for club membership. With this pin is sometimes sent out Christian literature stressing some phase of special interest to the young—a poem setting forth the books of the Bible, or a leaflet to be pasted in their Bibles, giving helps and divisions that enable them the more readily to understand God's Word.

Scripture memorizing, reference location, the names of the books, their main thought and key verse, the singing and memorizing of gospel choruses are all included in the work. These exercises naturally lead to an understanding of the great doctrines of the faith as they are taught in the club periods.

Much could be said about the clubs themselves, their origin, their membership and maintenance, but we want the results to be stressed more than the "clubs," for they are but a means to an end, that end being the winning of the boys and girls to Christ.

From a combined club membership totaling over eight thousand we want to give extracts from letters received from the boys and girls themselves:

"Although I am a new listener, I have become convinced that each time I have listened in on your programs, it surely has helped me to know my Bible better. May God pour out His blessings on you, and may you continue in this work."

"I am a little girl eleven years old, and I am a true believer in my Lord and Saviour Jesus Christ. I love Him because He died for a sinner like me. I want to be a member of the K. Y. B. Club as I want to know my Bible better."

"We are two little boys who know and love Jesus. We would like to join the K. Y. B. Club so we can learn more about Him. We like to hear the children recite Bible verses. We know quite a few and are learning more all the time. We like John 3:16 the best."

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